

The Occident

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Christ simply places Himself by your side and shows us a Perfect life, God's life on earth in man; and He says: "You are to be Saints and Heroes; every one of you, in the only True Sense, just where you Are. That is the reason why I have come to you Where you are." He uses no compulsion, No violence. He does not put His power in the place of your liberty. Whoever lives the heroic or saintly life will do it of his Own Choice, his Free Will. There is no manhood, womanhood, character, otherwise.—Bishop Huntington.

Have you ever noticed how much of Christ's life was spent in Doing Kind Things—in merely doing kind things: Run over it with that in view, and you will find that He spent a Great proportion of His time Simply in Making people happy—in doing good turns to people. What God has put in our power is the happiness of those about us, and that is largely to be secured by Our being Kind to them. Drummond.

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NO NIGHT.

There is no night,
No darkness to enshroud
The worlds in sable cloud;
A shadow falls, and proves
How every planet moves
In sea of light;
One day's effulgent tide,
Flows on through ages wide;
Night is each planet's own,
And darkens it alone.

There is no night,
O soul, God's face benign
Is ever seeking thine:
God's love makes radiant day,
While thou art in the way
Of Truth and Right.
Face thou the godless vast,
Love's light will shadows cast:
The shadows are thine own,
And darken thee alone.

There is no night,
No night of death to bar
Life's all transcending star.
O Love, why mourn apart?
The cherished of thy heart
Hath found the light
That casts this shadow Death;
Life never yet drew breath
To tread the vale alone;
This shadow is Life's own.

—Edward Glenfaun Spencer in *Youth's Companion*.

INORDINATE CURIOSITY.

[FOR THE OCCIDENT.]

Some people are so inordinately curious that evasive answers and half-evident snubbings will not discourage them from a persistent inquisitiveness, which must at last be rebuked by a direct and positive denial.

Some years ago, in a New Jersey town, lived an estimable man, whom we will call Mr. Clark, who was yet possessed of an insatiate curiosity. One day a neighbor of his, a Mr. Smith, bought a fine cow, by some honorable yet private transaction. At once the curiosity of the man of inquisitive temper was excited to know what the figure was at which the cow had been sold. Again and again Mr. Smith evaded his questionings, or gently begged off from answering. At length his questioner, somewhat exasperated by his non-committal ways, represented to him one day that many of the townspeople were dying to learn the truth about the transaction, whereupon the following decisive colloquy ensued:

"Mr. Smith, when people come and ask me what you paid for that cow of yours what *shall* I tell them?"

"Mr. Clark, tell them *you don't know*."

The Presbytery of the Willamette met in the Presbyterian Church, Newport, Oregon on Monday, October 7, 1895 at 8 P. M. and was opened with a sermon by the retiring Moderator, Rev. Albert Robinson. His subject was a stirring one, "The Kingdom of God and its Reception," and it was eloquently portrayed. Rev. W. S. Gilbert, of

Eugene, was elected Moderator and Rev. J. E. Day, temporary and reporting clerk. The following ministers and Elders were present: Ministers, W. Gay, R. Robe, John Branch, E. J. Thompson, F. H. Gwynn, W. A. Smick, J. A. Townsend, I. G. Knotts, A. Robinson, A. L. Hutchison, G. Gillespie, J. E. Day, W. S. Gilbert, G. H. Whiteman, C. W. Courtwright, J. M. Thompson; Elders, R. Glass, S. J. Irvine, J. Voorhees, G. W. Martin, J. Brown, A. Atkins, W. H. Lee, and J. C. Fry. Presbytery resumed its work on Tuesday after devotional exercises. The pastoral relation between Rev. F. J. Edmunds and the Woodburn Church was dissolved and a resolution adopted disapproving of the manner of his removal from Woodburn and a letter of dismissal granted him to the Presbytery of Portland. Rev. A. M. Crawford was received from the Presbytery of Puget Sound, Rev. J. C. Sylvanus from Presbytery of Portland, Rev. C. W. Courtwright from Presbytery of Iowa City. The following were dismissed: Rev. E. R. Prichard to Presbytery of Olympia, Rev. J. H. Beattie to Presbytery of Spokane, Rev. A. M. Crawford to Presbytery of Cayuga, and licentiate E. Eccleston to Presbytery of Sacramento. The church of Butteville was reported duly organized, and was enrolled. Rev. Dr. Thompson, who has been chairman of the Home Mission Committee of the Presbytery since its organization five years ago, and has occupied the office of Stated Clerk since the removal of its former Stated Clerk, Rev. E. N. Condit, to California, asked to be released from the Home Mission Committee. The Presbytery retained Dr. Thompson on the Committee, but effected a change by making Rev. A. L. Hutchison the chairman. Presbytery voted to meet next spring in Eugene. Rev. R. Robe, who was one of the three members of the Presbytery of Oregon at its organization was honorably retired. Father Robe is *honorably* retired, honored of all his brethren, and honored by all who know him for his long and faithful service, his genial disposition and his venerable old age. The Presbytery adopted a strong temperance report among other resolutions, one in favor of using only unfermented wine at the communion. Rev. J. E. Snyder, of the U. B. Church, was received into the ranks of the Presbytery. Brother Snyder came with excellent letters of recommendation. He proved to the satisfaction of the Presbytery that he was possessed of Presbyterian blood and that he was a Presbyterian from choice and not of ne-

cessity. He is a young man, a good student with an excellent record and with a physical make-up that goes to fulfill the conditions of *mens sana in sana corporis*.

A popular meeting was held in the evening in behalf of Missions work with especial reference to the million dollar fund which was addressed by Rev. Dr. Thompson, Rev. Dr. Gwynn and Rev. A. L. Hutchison. On Wednesday morning some of the brethren left either for their homes or for Synod while the others lingered to have a stroll on the beach or to try to entice the finny tribe into their confidence. The church at Newport have a neat and tasty house of worship lately furnished with excellent seats. Dr. Townsend is a good provider and the Presbytery was generously entertained.

The business of the Presbytery was resumed on the floor of the Synod at Salem. The Committee on Resolutions reported on the retirement of Rev. R. Robe from the active duties of the ministry. The committee on Albany College reported and a spirited discussion followed. The Synod pledged itself to act in concert with the trustees in appointing a financial agent and in securing a sufficient sum to wipe out the entire debt and provide for a moderate endowment.

Rev. G. H. Whiteman was appointed to preach at Woodburn and declare the pulpit vacant on the last Sunday of October. Rev. J. A. Townsend was elected permanent clerk to fill the unexpired term of Rev. G. Gillespie.

The name of Rev. J. H. Cornwall was ordered enrolled as soon as his letter shall be received from the Presbytery of East Oregon. C. A. Mulkey was taken under the care of the Presbytery as a candidate for the ministry and was recommended to the Board of Aid for the usual amount. The Presbytery adjourned to meet at Albany on Tuesday, October 29, 1895 at 2 P. M.

RESOLUTIONS OF OREGON SYNOD.

During the sessions of the Synod of Oregon at Salem, October 10th-13th, a telegram was received announcing the sudden death of Roslyn McKinlay, second son of Rev. G. A. McKinlay, of Pendleton, Oregon. Mr. McKinlay was assisting his brother in the academy at Pendleton when he was stricken with paralysis and expired within twenty-four hours.

Synod adopted the following resolutions, and ordered a copy sent to THE OCCIDENT:

"We humbly bow to this inscrutable providence of our loving Heavenly Father, who never makes any mistakes, and who will sometime show that there are light and mercy in this dark and mysterious visitation. We cannot understand why our Brother McKinlay and wife are thus made to pass through the fire of affliction. Nor can we tell why a young man who had dedicated his life to the Gospel ministry, why one so intelligent, so consecrated, so full of promise as Roslyn McKinlay, should be called home to heaven in the midst of his preparation for his life work. But God knows. Having promised our dear young brother a place in the heavenly mansions, the Master has come and received him to himself for a higher and greater work. We heartily sympathize with our brother and his family in the early departure of their beloved son and brother, and pray that God's grace may be sufficient for them. Their loss is our loss. We sorrow with them, but we sorrow not as those who have no hope."

Roslyn McKinlay graduated from the State University of Oregon at its last commencement. He hoped to enter the ministry, but delayed entering upon his theological studies for a year or more, and was doing successful work as a teacher when called away.

The following resolutions were adopted concerning the removal of Rev. J. V. Milligan from our bounds:

"In view of the fact that Rev. J. V. Milligan, Stated Clerk of this Synod, has tendered his resignation and is soon to remove without the bounds of this Synod, therefore resolved:

1st, That we esteem him as a brother beloved by all his brethren, and as Stated Clerk for several years we have found him ever a judicious counselor and faithful servant, as well as a patient and eminently efficient officer.

2nd. That we hereby convey to him the hearty thanks of this Synod for his faithful services, and while we record our deep regret at his removal, would at the same time, recognize in it God's providential hand, and invoke the richest blessings of the great Head of the church upon him and his family in their departure for their new field of labor.

3rd. That these resolutions be spread upon the minutes of Synod, and a copy forwarded to Brother Milligan."

Mr. Milligan has been Stated Clerk of this Synod since its organization. His resignation was accepted, and the writer was elected in his stead for the unexpired term.

W. S. HOLT.
Stated Clerk.

SYNOD OF UTAH.

The Synod of Utah met in the First Presbyterian Church of Ogden, Tuesday, October 8th. The opening sermon was preached by Rev. E. N. Murphy, the retiring Moderator, from Acts xiii. 44-52. Rev. S. B. McClelland was elected Moderator.

This Synod, though large in extent of territory, is small as regards the number of ministers and churches. The working force at present consists of 39 ministers and 60 mission teachers. The work of the past year has gone steadily forward, though hindered by the financial adversity which has prevailed throughout the whole country. This has affected both ministers and people. The aggregate reduction in the salaries of Home Missionaries within our bounds is over \$2,000. In other words, they have virtually contributed this amount to the Board of Home Missions. There are many new fields which we ought to occupy, but cannot for want of men. The contributions of our churches to each of the Boards show an increase over those of last year.

Our Synodical Missionary, Rev. S. E. Wishard, D.D., was heartily commended for his fidelity and efficiency, and recommended to the Board for recommitment.

The following overture was adopted: "The Synod of Utah in session at Ogden, October 10, 1895, hereby overtures the General Assembly to instruct the Presbyterian missionaries in India, in reply to their memorial, that it would be contrary to Christian morality and plain Bible teaching to receive into the Presbyterian Church by baptism any converts living in polygamy until they are ready to forsake that most demoralizing sin. Any tolerance of this sin would be detrimental to our work in this Synod."

A Synodical Women's Home and Foreign Missionary Society was organized with Mrs. R. G. McNeice of Salt Lake City as president.

A popular meeting was held on Wednesday evening in the interest of Missions, and another on Thursday evening on behalf of Temperance.

A part of Thursday afternoon was occupied by a discussion of the subject: "How to Promote Revivals of Religion." The discussion was opened by Rev. James Thompson and Rev. G. W. Martin.

Synod adjourned to meet in the First Presbyterian Church of Salt Lake City the second Thursday of October, 1896.

J. H. BARTON, Stated Clerk.

The Rev. J. J. Marks, D.D. Requested Permission to be Released From The Active Duties of the Ministry, and to be Honorably Retired, on which Request the Presbytery took the Following Action.

The Presbytery of Los Angeles in consenting to the request of the Rev. J. J. Marks, D.D. to be honorably retired from the active duties of the Gospel Ministry on account of the infirmities of his many years, record their appreciation of his long and honorable services. From 1834 to 1895 there is included sixty-one years of constant and effective preaching of the Gospel. We tender to him our affectionate congratulations that he has been permitted for these many years to hold up the Cross as an Ambassador for Christ. Now in his eighty-seventh year it is time for him to rest from his active labors until the Lord calls him home.

We are thankful for the grace that has been with him. He has fought a good fight, he has finished his course, he has kept the faith, and we are persuaded that hereafter a crown of righteousness and a crown of rejoicing is laid up for him.

As a farther token of our affectionate esteem, we desire that a sketch of his life be prepared and published in THE OCCIDENT in connection with this minute.

Done in Presbytery, October 14th, 1895.

The committee appointed to prepare the minute and the sketch can submit nothing more appropriate than the modest outline furnished by Dr. Marks himself. We can all read, between the lines, the story of abundant labors, faithful preaching, blessed spiritual efficiency, wise counsels, and administrative successes. We add to the sketch a memorial letter from the Rev. William L. Johnston of Fillmore, California, that will supply some details of his work in Missouri, and will help us to appreciate our privilege in his continued presence with us. May his mantle fall upon us all.

ROBERT STRONG,
Committee.

THE PARSONAGE.

FILLMORE, October 1st.

I first became personally acquainted with Dr. Marks when I took charge of the East St. Louis Presbyterian Church, in 1873. He had been pastor at Quincey, Ill., and Hannibal, Mo., but was then superintendent of Home Missions for the Presbytery of St. Louis, and a very regular attendant at the weekly meeting of our Ministers' Association. He was always the same courteous, cheerful and pious gentleman, beloved and respected by all. He did an extensive and successful work, especially in Southern Missouri and Arkansas, a region known as the borderland of bitterest strife and animosity during and after the war, notwithstanding this and the fact that he had been prominently identified with the Northern armies. Dr. Marks was most popular. For there is nothing to which the most belligerent Southerner is more susceptible than the charm of a real gentleman, and both sections united to do him honor.

He had much to do with the origin and establishment of the White River Presbytery in connection with our church in the State of Arkansas, in relation with which his work will be historic.

He has often spoken with me about his trav-

els during his earlier ministry among the classic and sacred scenes of the Eastern Levant. He sojourned long enough to become intimately acquainted and permanently interested in languages, peoples and religious and missionary problems of these regions, and was a most interesting conversationalist on these themes. It was his great delight to read the Greek New Testament to sailors, fishermen and fellow voyagers among the isles of Greece, the streets of Athens and Smyrna, his acquaintance with their modern vernacular enabling him to make the ancient word intelligible to them. For his refined and cultured manners never unfitted or indisposed him to approach and associate with the common people in sweetest Christian fellowship and regard.

It is now going on toward 10 years since he left St. Louis, having passed the bounds of three score years and ten he desired to pass the declining years of life in the milder clime of the western coast. The brethren of St. Louis Presbytery honored him with a parting banquet at the palatial old "Planters Hotel," at which I was present. It was an elegant affair; and very tender and complimentary were the parting addresses of his many friends, for we all vied to do him honor.

I walked homeward with him from the banquet, and from that time resolved to follow this dear servant of God to the Pacific Coast. The venerable champion of his pilgrimage—Mrs. Marks—is still united in life with her husband, though now so feeble. She was in those years the leader, indeed the most active founder of the Woman's Presbyterian Board of the Southwest. The Southern ladies were very diffident about taking a public part, and Mrs. Marks and her daughter Miss Sallie exercised both tact and enterprise of the highest order and greatly contributed to the ultimate splendid success and efficiency of that now extensive arm of the church and missionary agency.

When we see the waning of a life so beautiful, useful and honorable, we may well pray, "Help Lord when the godly man ceaseth when the faithful decay among the children of men."

Respectfully,

WM. L. JOHNSTON.

MEMORIALS OF LIFE.

REV. J. J. MARKS, D.D.

I was born in Allegheny county, Pennsylvania, on the 10th of January, 1809. I am the second son of the seven sons borne by my mother; of these but two remain, Colonel Samuel Marks of St. Louis, and myself. My father, General W. Marks, was for fifty years one of the most widely known and influential public men in my native state.

I was educated in part in the Western University in Pittsburg. I entered Jefferson College in 1828 and graduated in 1830.

I entered the Western Theological Seminary in 1831 and was licensed to preach by Presbytery of Ohio in May, 1834, and immediately commenced preaching in the churches of Birmingham and Concord, near Pittsburg.

I was married in March, 1835, to Miss Emeline Marks, who still lives, my long companion, and to whose consistent and earnest piety and wise counsels I am beyond measure indebted.

Early in 1836 there came a loud call for help

from the State of Missouri. To this call, by the advice of my fathers and brethren in the ministry, I responded. We left Pennsylvania on the 6th of June, and reached St. Louis on the 14th, and on the 18th, Hannibal. In the autumn of that year I began teaching in Marion College, under the presidency of Dr. W. Potts, of most honored memory. There was then in the College seven hundred students, but all these in two years were scattered far and wide by the cyclone of the slavery agitation. While in the College I was called to be the pastor of the churches of West Ely and Hannibal, and was ordained and installed by the Presbytery of Palmyra in 1838. It was a time of great poverty and danger, for the slavery agitation filled every mind with distrust and uncertainty, and generated a storm cloud which no morning found scattered and gone. But during those cloudy and dark days I was sustained by the eminent piety of some of the members of the church in Hannibal. I hope to greet and thank them in heaven. During those four years of this pastorate I had the privilege of seeing built a church edifice in each of these places.

Early in 1840, the First Presbyterian Church of Quincy, Ill., was organized. I was called to be its pastor, and with this church remained sixteen years. They were the most laborious and useful years of my life, for many churches were to be planted, many more to be strengthened and revived.

Nervous prostration, and most distracting headaches followed those years of labor without a vacation. In the beginning of the year 1855, I was compelled to seek relief on the ocean and by journeys in the old countries of the world. During 1855-56, I had the satisfaction of visiting England, Ireland, Scotland, France, Switzerland and Germany, and through a series of providential openings, I was led to Constantinople and the Crimea, and spent Christmas in Jerusalem. In January and February of 1856, I ascended the Nile to Nubia, early in March on my return I reached Rome, and very soon, by Dr. McClure, secretary of American and Foreign Christian Union, was placed in charge of the American Chapel. Here I continued some months, my wife and children having remained in Quincy, with the exception of my eldest daughter, Anna, who went to school in Switzerland. In the latter part of 1856, I returned to Quincy; I then resigned as pastor of the church, and was soon called to return to Pennsylvania by the death of my father and mother.

At the commencement of our Civil War I accepted the chaplaincy of the 12th Pennsylvania Regiment Volunteers, and was with this until its three months' service was ended. In August, 1861, I was invited to the chaplaincy of the 63d Pennsylvania Volunteers. During the following winter we were in quarters near Washington city, and were blessed with an extraordinary revival in the regiment. Two hundred and fifty soldiers joined a camp church and thus were prepared for the baptism of blood. In March, 1862, we left our winter quarters for Yorktown, and there was broken the seal of sufferings indescribable. We were scorched with a heat more overpowering than that of the deserts of Africa. Many thousands were prostrated by the fevers generated in the swamps of Chickahominy. For months we had battles and skirmishes by day and laid on our arms at night. During this time I was detailed and placed in charge of certain hospitals by Gen. P. Kearney. These hospitals were in the country houses of wealthy

and distinguished men of Richmond, now officers in the Confederate army. Upon the retreat of Gen. McClellan to Harrison's Landing, all the sick and wounded fell as prisoners into the enemy's hands. For weeks we remained on the battle fields; many could not be removed to Richmond. In our hospitals we had no medical attendance and little food. The enemy apparently had more important things to think of than whether we lived or died. At length we were picked up and borne to Libby Prison. Our sufferings here have been often told, and the very memory now awakens shudders. For some reason unknown to me I was taken out of prison at midnight under special guard, was removed to Petersburg, and on the next day placed on board a U. S. vessel. In this I was carried to Baltimore, and enabled to return to Pittsburg. In a few weeks I rejoined the army near Washington, but in a short time was taken ill with fever and bloody flux; but I was able to go with the regiment to Fredericksburg, and there witnessed the terrible slaughter of thousands of brave men thrown out into the field to die. Here I was wonderfully delivered from an exploding shell, which had fallen at my feet, by a friend who grasped me and hurled me away.

At this place my continued illness compelled me to resign. With great difficulty I found my way back to Washington, and after a short time I again entered the service of the army in connection with the sanitary commission, at the same time having charge of Dr. Sunderland's church in Washington, he having taken charge of the American Church in Paris, France. In Washington Mrs. Marks was taken very ill with hemorrhage of the lungs. This compelled her removal to Western New York to Clifton Springs, where she remained nearly two years. She was watched over by our daughter Sarah. I remained in Washington until the close of the war, then, by the advice of physicians, we removed to Western Pennsylvania to try the benefit of the gas of the overflowing oil wells. These greatly benefited Mrs. Marks. In the place where we stopped there was no church, but in a short time a large congregation was gathered, and a fine church was built at Petroleum Center. After a year thus spent I was induced to become the superintendent of missions in the Presbytery of Erie. In this work I remained three years. In the year 1868 I was called to the pastorate of the church of Brookville. Here we were blessed with a season of remarkable spiritual awakening, and more than one hundred converts were added to the church of Brookville at one time, and three churches in the neighboring villages were gathered and buildings erected—Reynoldsville, Maysville, and Marienville. The death of my daughter, Mrs. Anna Alexander, in St. Louis, in 1872, compelled our removal to that city to take charge of the motherless children. Very soon I took charge of the church of Webster Grove. Here again there was a marked revival, and the church was doubled in membership. After remaining here for more than four years I then took charge of the church of Fairmount in St. Louis, and here remained four years. I now began to be an old man, and saw that a large mass of young people was not the place for me. My brethren induced me to visit the church in Springfield, Mo., where division threatened to rend it. Here the Lord greatly helped me. All alienations came to an end, all strife ceased, and there was in two years a constant ingathering. Here again my brethren, under the prompting of Rev. Dr. Nicolls, of St. Louis, induced me to take charge of the mission and missionary churches of the Presbyteries of St. Louis and Ozark. In this work I continued five years, until the great sufferings of Mrs. Marks and my own growing infirmities induced us to turn our faces to California. Now in my seventy-eighth year I had concluded that my work as a minister was ended, but I had been here but a few weeks until a congregation was gathered, and in the nearly eightieth year of my life here, at Cucamonga, more than one hundred members have been added to the church, some of whom have passed beyond the vale, and many have removed to other places and united with other churches, but sixty remain with us.

Now in the review of all these years I can earnestly say: "Goodness and mercy hath surely followed me all the days of my life."

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REV. JAMES MARSHALL THOMPSON EDITOR.
WILLIAM STEVENSON MANAGER.

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THE PLANTING OF MINISTERS.

The expression "planting a church" is sufficiently common to be well understood. The idea is permanence, growth and fruitage. In planting a church we are putting a living organism into soil, a large portion of which it is expected to assimilate. Our thought turns now chiefly to the smaller parishes.

The church is organized as an institution of the place. It has a name, a standing and a history identified with the community. All the business interests, all the political interests and all the social interests of that locality are modified, and in part moulded by that parish church. The man who appears in the village during the campaign and desires to make a favorable impression of himself as a candidate for office has a political eye on the church people, and fails not, if he is shrewd, to make liberal quotations from Scripture in clinching his arguments.

The lecturer, coming from unknown parts with his cheap show, no sooner steps from the train or stage than he begins an inquiry as to the churches of the town, and makes a straight path for the parsonage with an urgent request for the church building—hoping thus to lessen his expenses and increase his gains,—because that church has an organized and loyal constituency. Indeed every public affair, local or floating, in need of help, financial or reformatory, has an open eye and outstretched hands toward the village church. The real estate agents make prominent in their circulars the fact that a church is near their lands, thus enhancing their value.

It is very evident therefore that the planting of a church signifies much for any community, and if its development is, as it should be, actively along the lines of righteousness and in accord with the mind of Christ, its beneficent influence in shaping and giving tone to

the entire population can scarcely be overestimated.

Now with the planting of the church, and because of the same possibilities for good being multiplied many fold, we earnestly advocate the planting of the minister with the parish church. We advocate it for the good of the church itself. It is not well for any organism to be headless nor to be in constant danger of decapitation. It is not well for a congregation of Christian people to learn to regard the ambassador of Christ as a *hired* man who has been engaged at a stipulated price to serve them in a little different capacity from the farm hand. The "hired man" may or may not become a resident citizen; he may or may not have a family, but one thing is quite certain—he is not reckoned a member of the family circle of his employer.

And this is the shocking evil of this hired minister, short service system. By the time he has become familiar with the needs of a parish, with the conditions and names of his parishioners, and is prepared to enter the house of mourning as a brother, and the play-room of the children as a friend, the year is ended and the unrooted minister departs.

The whole thing is demoralizing to a parish. Parents need to teach their children the depth of meaning of the word *pastor*. The hired man is not loved, does not expect to be, and fastens no love upon his employers. The very name pastor implies a breadth of affection given and received. The pastorate is not hire, it is giving. We advocate the good, old-fashioned planting of the ministry on the Pacific Coast for the sake of the church.

For the good of the community also. The continuous and rapid changes of ministers from field to field has this effect: The community in which Rev. Mr. A. has come to-day, judging from past knowledge of things, does not expect him to remain long enough to become thoroughly identified with any of the reformatory or development schemes of the place. He may remain long enough to be entitled to cast a vote, of course, but without property interests, without a settled home, the minister is not looked upon as a permanent member of the community family. He is there as a foreigner brought in for a religious purpose, for a stated time to minister to the wants of a select portion of the family.

We have no hesitancy in stating our belief that every community would welcome the faithful minister as a leader of thought, an adviser in the

general welfare, and a great helper in promoting substantial prosperity if it was known that he was to be as permanent a resident and as really identified with the community as others. Our ministers are fully capable of being eminently useful as leaders outside the immediate parish, but if they are only hired men, imported for a few months to do a certain work, they are practically shorn at the start from using their powers for good to the general community.

For the communities good therefore we believe in planting the ministry.

GEORGE J. AINSWORTH.

One of the noblest of noble men reached the end of his earthly labors on Sunday morning, the 20th inst., at his home in Portland, Oregon. In years Captain George J. Ainsworth had scarcely reached his prime, for he was but forty-four. We knew him well and loved him. For nearly a half-score of years we have seen him intimately in his home, in social life, among his business associates and as elder and laborer in the church. The fervent testimony of a pastor regarding the Christian life of a prominent member of his church has frequently been challenged, and justly, by the business circle in which he had moved. So often is it that even active members of the church have a separating gulf between their religion and their daily business; on one side they live on Sundays and are there found during pastoral calls, but they cross over to the other when the world hath need of them. It is usually safe, therefore, for the minister, before pronouncing an eulogy upon one who has departed, to cross over this separating gulf, if he has never been there before with his friend, and learn what manner of man he was. What say his business associates; what was his standing for probity, and justice, and mercy; while in the world was he of it, or did he bear about upon himself the marks of the Lord Jesus so that busy men in the excitement of trade could behold the Christ in him as truly as they of the religious side of the gulf.

We make no mistake in pronouncing George J. Ainsworth a true Christian gentleman in all paths of life. No more tender, thoughtful and loving husband lives than he has been since the hour when he led his bride to the altar a score of years ago. No children have had more just cause to thank God for a wealth of paternal affection and faithful counsel than have Lawrence and Mabel Ainsworth.

Captain George graduated with the first class from the University of California and for years has been one of the regents of that institution. He became an Elder of the North Temescal Presbyterian Church at its organization, and has been a loyal, generous friend and supporter of that church ever since. He kept open house, and his table was rarely spread without friendly guests seated about it. Personally we mourn for him as for a dearly beloved brother. May the dear Savior comfort and guide the three who remain of the broken circle until it shall again become complete.

THE SAN FRANCISCO PRESBYTERIAN ORPHANAGE AND FARM.

The Orphanage, which was started without one dollar beyond the gifts made at the time, has now, when the year is only two-thirds passed, outgrown its present quarters and the Directors and Managers are saying "where?" There are forty-five children in the Orphanage. There is not a cent of indebtedness upon it. The house is furnished from top to bottom. There is money enough in the treasury to pay the bills of the current month and a little over. But—we must confront the future. Three questions arise before us and they are these; Shall we go into another rented house? Shall we refuse helpless, hungry children? Shall we go and possess the land and purchase a property near San Rafael, put up a long, low, inexpensive house like the Southern ones and take the children there and train them for God and the Church? The second proposition we will not consider for "to falter would be sin," therefore we come to the two questions. We are duly incorporated by Judge Thornton, which means to be well incorporated; therefore we may under our church hold property.

Let us buy the farm, a small one but large enough to build homes, a workshop, raise fruit, and cows, and uplift the boys who are going downward. This farmhill of eighty acres cost \$6,000 or a little less. If we had some gifts if not this land we could buy some other. Will you not send me your names for the amount you will give if ever so little; it may be in memory of some dear one gone before who will thus bless others. To work for the young of our new State now means scores saved later. In one of our charities it was said recently, that the descendants of those who had gone from that Home were now ninety, and yet it seems but the

other day since the first one was married. The years glide by. Soon we will have had our last opportunity here to work. Let us lay foundations now. The Farm will be divided into shares of \$10 and \$100, not to be purchased until every dollar is raised. *There will not be a debt.* Send me word what you will give if all shall be raised within six months, the promise is not binding beyond that time, and *only upon condition that all is raised before the purchase is made.* We do not want to eat up our gifts in rent. We cannot conscientiously refuse the helpless little ones. Every case is carefully looked into. You have helped us before, help us now. It is a State Presbyterian work. Save the children.

MRS. P. S. BROWN, President.
Oakland, Cal.

EDITOR THE OCCIDENT—*Dear Brother:* The Synod of Oregon, in session at Salem, October 10th-13th, adopted the following commendatory resolution which I take pleasure in sending you:

"WHEREAS, THE OCCIDENT is the only newspaper organ of the Presbyterian Church on the Pacific Coast, and is therefore a valued and needed bureau of Presbyterian work and information, it is hereby

Resolved, That we renewedly commend THE OCCIDENT to all our pastors and churches as in every way deserving an increased circulation and more liberal patronage throughout the bounds of this Synod."

Sincerely yours,

W. S. HOLT, S. C.

[We desire to return greeting and cordial thanks to our brethren of the Synod of Oregon, through the State Clerk, Rev. Dr. Holt, for their cordial commendation of the OCCIDENT. Ed.]

UNION THEOLOGICAL SEMINARY AND THE PACIFIC ALUMNI.

It was much regretted that during the sessions of Synod there was no opportunity for a fraternal conference of the alumni of Union Seminary. A number of brethren have asked to have a meeting held shortly, not with any theological significance, but with the desire to recall with pleasure the good old days, and to cultivate our fraternal spirit. It is therefore asked that on Monday, November 14th, the Alumni living on or visiting the Pacific Coast shall meet at the session of the Ministerial Union, 920 Sacramento street, San Francisco, at 10:30, and subsequently to lunch together and to hold a conference in the afternoon at such time and place as may be agreed upon. The call is made verbally by several of our leading alumni, and is cordially endorsed by the following:

E. L. BURNETT, Class 1865.
J. M. THOMPSON, Class 1872.
T. F. BURNHAM, Class 1874.

THE address of O. F. Wisner is changed from Pomeroy, Iowa, to Santa Monica, California.

Rev. E. Trumbull Lee, whose call from Pueblo to Cincinnati was noticed in our last week's issue, may be addressed hereafter at Lock Box 753, Cincinnati, Ohio.

The Presbyterian Church building at Two Rock, near Petaluma, California, was recently burned to the ground. It was built in 1863, and thus has been the Bethel for a generation of worshipers growing up about its sacred walls. That parish church has determined the character of the entire country within its reach. Most of the early builders and supporters have passed away, but the younger generation have risen up courageously, and propose to rebuild at once. The light must not be put out. It is a county district without great wealth, and so any aid that may be given the Two Rock Church from outside, by generous friends, will be well given and gratefully received.

It was our privilege to spend the last Lord's Day with the good people of Petaluma. Rev. W. H. Darden, who is a veritable bishop, in orders, of the region round about was off on duty somewhere within the bounds of his bishopric. Mr. Darden has a pretty church and an intelligent, helpful people. He is one of the ministers who is planted, and the effort is visible. Four miles in the country at Penns Grove a Sunday-school was organized one year ago in the schoolhouse. We had the pleasure, and it was truly a pleasure, of visiting the school in the afternoon at the celebration of the first anniversary. This school of from forty to fifty members, is the result chiefly of the persistent efforts of Mrs. E. A. Hoadly who lives near, supplemented by the good will and personal presence of Rev. Mr. Darden and some of his faithful aids.

We were particularly delighted that all of the literary exercises by the children, singly and in classes, were selections memorized from Scripture. The superintendent, Mr. Smith, a young Scotchman of ability and a staunch Presbyterian, stated that all the Scripture knowledge most of these children had had been gained during the one year of that school's existence. We sincerely wish for the Penns Grove School a prosperous future and at no distant day a church building of their own. Such a work carried on vigorously and prayerfully will determine the destiny of multitudes of immortal souls through coming generations.

REV. D. HANSON IRWIN, pastor of St. John's Presbyterian Church, this city, died in the early hours of Saturday last. Mr. Irwin was in attendance at Synod until Sunday afternoon, preaching by appointment of Synod in the morning and returning to his home by order of his physician afterward. He was troubled with appendicitis and amid severe suffering completed his pulpit appointment. In response to a telegram his young and devoted wife met Mr. Irwin at the train and hastened him to their home. Physicians and surgeons were in constant attendance but from the agony of suffering there was no relief. An operation was performed on Friday afternoon but the end came a little later.

Mr. Irwin was a young man—only twenty-nine years—of stirring intellect, with brilliant promise. A native of Cork, Ireland, a graduate of Queen's College, he came of good old Presbyterian ancestry. His father is a clergyman still in Ireland. Our brother will be mourned with sincere sorrow by large numbers in this city. His nature was frank, his heart warm and his devotion to truth unquestioned. Loyal to Christ and to his church, Mr. Irwin had identified himself with many of the movements in San Francisco for the purification of society and the relief of suffering. Our brother rests in peace, but those of us who are left will be glad to remember with fervent petition the young widow, who with two little children thus left fatherless, now starts to walk a lonely path. May the angel of the covenant be their protector.

THE Synod of California on the 24th inst., adopted the report and findings of the judiciary commission appointed to hear the parties representing the Presbytery of Los Angeles and the Westminster Church. The report sustained the appeal of Bert Estes Howard and reversed the judgment of the Presbytery suspending him from the ministry. It sustained the appeal of the elders of said Westminster Church and reversed the judgment of the Presbytery which had dissolved the session. A resolution was adopted restoring those who had been tried for insubordination by the judiciary commission to their various functions. The Los Angeles Presbytery at once gave notice that it would appeal to the next General Assembly from the action of the Synod.

PROF. ROSLYN MCKINLAY.

Rev. G. A. McKinlay, pastor of the First Presbyterian Church at Pendle-

ton, and principal of the Pendleton Academy, while at the meeting of the Synod of Oregon recently was called home by telegraph to attend the funeral of his son, Roslyn, who died suddenly of cerebral hemorrhage. Prof. McKinlay graduated last June from the University of Oregon in Eugene, was only 22 years of age, and had but recently entered upon his work to which he had been elected as teacher and assistant principal in the Pendleton Academy. The entire Synod of Oregon recognizes in this dispensation of Providence the sore loss of a young man of great ability and promise.

Church News.

SAN FRANCISCO.—TRINITY PRESBYTERIAN CHURCH.—Last Sunday week was anniversary day at Trinity Presbyterian Church. Thirty years ago a mission Sabbath-school was organized by Calvary Church, near 22d and Folsom streets, and was placed in charge of Mr. John J. Nicholson as superintendent. Rev. Dr. Phelps holding religious services at the same place.

Their effort finally culminated in the organization of the Howard Presbyterian Church. Thirty years having passed, Mr. Bostwick, the present superintendent of the school, conceived the idea of celebrating the anniversary day, and to that end prepared a very interesting and pleasing program. Mr. Nicholson, a son of the first superintendent, and who was the librarian of the school under his father, was present, and gave an address. He also spoke of the time of the organization of the school, and gave a brief history of the first few years of its existence. Mrs. Baker, one of the first teachers in the school, was also present. An address was also made by Mr. Andrews, representing Calvary Church, the parent of the mission school.

The past was contrasted with the present, showing how great are the changes wrought by time. Thirty years ago the school met in an abandoned grocery store in a room furnished with rough board benches and the superintendent's desk a sugar barrel, the membership of the school less than forty. To-day, a magnificent room, fully equipped with all modern appliances and conveniences, and a membership of about five hundred, including a full corps of officers and teachers and an orchestra.

The success and prosperity of the school for the last eleven years is largely due to the untiring efforts of

Mr. Bostwick, who has labored prayerfully, earnestly and unceasingly. His effort in this department of church work has placed him in the front rank of Sabbath-school superintendents of this city and country.

Last Sabbath, the pastor, Rev. J. Cumming Smith, preached an anniversary sermon.

LOS ANGELES LETTER.

There appeared recently in the Sunday issue of one of our city papers an editorial article a column in length with the caption, "Is the Game Worth the Candle?"

The article was suggested by the recent brutal massacre of missionaries in China, and called in question the wisdom of attempting to Christianize the teeming myriads of that great country. The writer doubts whether the life of every missionary, who has been murdered in China, has purchased one *bona fide* and permanent convert to Christianity. He says, also, that "The religion of Confucius, as far as its moral teaching goes, leaves little to choose between that and Christianity," and closes with the following paragraph: "It is certainly time to consider whether the effort to turn a few score of Chinamen from the religion of Confucius to that of Christ is worth the high price in human life and money, which is annually expended by the United States and other civilized nations of the world."

We were glad to see a manly and vigorous reply to this article in the columns of the same paper two days later, from the pen of our esteemed Chinese pastor, Rev. Ng Poon Chew, in which he nobly defended our missionary efforts on behalf of the Chinese, both in their native country and on this Coast. He says:

"The success of our mission work among our people is not an open question, as claimed by some, but is an accomplished fact. Every earnest and fair-minded person who has given much thought on the subject, and has investigated the same for himself, would come to no other conclusion but that the work is a splendid success, a success of which every Christian people should be proud." In answering the doubt expressed in reference to the genuineness of any of the Chinese converts to Christianity he truthfully says: "There are many hundred converted Chinese in this country who are just as consistent in their lives, faithful in their vows and active in missionary works as the older and more experienced Christians in the American churches." In proof of this

he cites some cases of liberal giving to carry on the missionary work among their own people that have few parallels among our American Christians. And he adds further: "I have been at the death bed of a number of Christian Chinese, and the incidents there witnessed proved clearly the workings of the rich grace of God in their hearts. It is evident that the Chinese converts not only do live Christians, but also die Christians." The article is closed with the following pertinent and pungent retort: "It seems to me rather a singular fact that all the cries against the large amount spent in converting the Chinese are uttered by those who never give a cent toward the work, and the assertions that the Chinese converts are not true Christians are made by those who frequent every place under the sun but the churches, and those who are now clamoring for the return of the missionaries from China to preach to the American heathen at our very doors, who know neither Christ nor Confucius, are the very ones who would rejoice to see the tongue of every preacher of the Gospel silenced forever." Certainly no one is more competent to bear testimony to the success of missionary efforts in China, and the incomparable worth of Christianity, and to stand up in their defense, than one who has relinquished the religion of Confucius for that of Christ. He knows the difference between the two for he has tried both, and he can speak from the depths of a precious experience.

At a late adjourned meeting of the Los Angeles Presbytery, the pastoral relation between the Rev. W. P. Craig and the church at Pomona was dissolved at the request of the pastor, the congregation reluctantly acquiescing. Prof. J. W. Parkhill, of the Occidental College, is temporarily supplying the pulpit left vacant by Mr. Craig's resignation. The Central Presbyterian Church of this city has changed its place of worship from the Temperance Temple to the Y. M. C. A. auditorium, thus securing a more central location and better accommodations. At its recent communion four young men were received to membership in the church, two of whom were baptized. D. R. C.

LOS ANGELES, Oct. 26, 1895.

The Presbytery of Sacramento met at Vacaville, Cal., October 14, 1895, at 7:30 P. M., in the church of which the retiring Moderator, Rev. M. Maclean, is the popular and successful pastor. Presbytery was opened with a very able and instructive sermon by Rev. Edward Graham, D.D., of Chico, from the text

Jer. vi. 16, "Ask for the old paths, where is the good way."

Rev. Brevard D. Sinclair of Placerville, was elected Moderator, and Rev. Geo. H. Bigelow of Ione, and Rev. McDonald of Roseville were elected temporary clerks. Presbytery was in session until October 16th, during which time a great deal of business was transacted.

On Tuesday evening, October 15th, a popular meeting was held in the church with the following speakers and subjects: "The Age Ministry of the Holy Spirit," by Rev. B. D. Sinclair; "The Embodiment of the Holy Spirit in the Church," Rev. E. H. Jenks; "The Holy Spirit for Christian Service," Rev. Robert M. Stevenson.

On Wednesday evening the popular meeting was in the interest of the young people's work, which was largely attended, the speakers being Rev. Hugh T. Dobbins of Virginia City, Nev., Rev. McDonald and Rev. G. H. Bigelow.

The pastor, elders and good ladies of the Vacaville Church did their utmost for the entertainment and pleasure of Presbytery and served a sumptuous banquet in the church parlors at the close of the session, at which a number of felicitous speeches were made, presided over by the Moderator of Presbytery. The various lines of work in this Presbytery are advancing, and the whole spirit of the session was hopeful and optimistic. IONA.

[EDITOR OF THE OCCIDENT]

A very interesting exercise took place at Penn's Grove last Sabbath afternoon.

It was the first anniversary of the Sabbath-school which was organized one year ago, under the auspices of the Presbyterian Church of Petaluma.

Quite a large delegation from the above church and Sabbath-school were there to aid in the singing.

Rev. Dr. Thompson, in the unavoidable absence of the pastor Mr. Darden, made appropriate remarks, Rev. Mr. Crawford also spoke a few words of encouragement and advice as to future work.

The reports of the different officers, showed the school to be in a flourishing condition. It is self sustaining, and has an average attendance of forty members.

The Superintendent, Mr. R. Smith, on behalf of the school, presented a Bible to a little boy who had not missed one Sabbath of the year, and from his remarks we judged that the efforts of the teachers and officers were appreciated by the families of the neighborhood, and the influence of the school will un-

doubtedly be for good in the future as in the past.

The infant class recited Psalm xxiii; another class gave the Beatitudes. In fact all the recitations were from the Bible, thus sowing seed that will bring forth precious fruit in the days to come. The interest in the Sunday-school was strongly manifested by the parents and friends as there were about one hundred present at their anniversary.

MRS. ROSS.

INSTALLATION SERVICES.

The services of installing Rev. A. J. Montgomery as permanent pastor of the Presbyterian church in Ore. city, took place Wednesday evening. The auditorium of the church was filled by an interested congregation who greatly enjoyed the excellent discourses given. Rev. Thomas Boyd, pastor of the Fourth Presbyterian church, Portland, presided. The sermon appropriate for the occasion, was delivered by Rev. Edgar P. Hill, pastor of the First Presbyterian Church, Portland. It was a most masterly effort and was listened to with marked attention by the large congregation. In the absence of Rev. Miller, the charge to the pastor was delivered by Rev. W.O. Forbes, of Portland. Rev. W. T. Wardle delivered the charge to the people.

While one of the youngest churches in Oregon City, the Presbyterians have grown to be one of the strongest denominations, having 144 active, working members on their list. This congregation has been singularly fortunate in having two such able and tireless pastors as Rev. Montgomery and his predecessor, Rev. G. Wm. Giboney, to lead them on in their work and they are now in a condition to number 200 on their roll before the close of the year.

PORTLAND, CALVARY.—The annual meeting of the congregation was held on Thursday evening, 17th inst. The report of the treasurer, Mr. William Wadhams, showed that very satisfactory work had been done during the past year, and great credit is due to Mr. Wadhams for his untiring efforts and faithful service. The following officers were elected for the current year, viz: Dr. C. C. Strong, president; Mr. H. N. Scott, secretary; Mr. Franklin I. Fuller, treasurer; Messrs. Kenneth J. McQuarrie, John Labbie, and E. C. Stark were elected trustees for two years, and Mr. Buell Lamberson was elected for one year in room of Mr. G. C. Kissell, who resigned on account of absence from

(Continued on Page 30.)

Contributed Articles.

AN ANTIDOTE FOR THE BERKELEY PHILOSOPHY.

BY REV. FRANKLIN RHODA, CLASS OF '73.

[FOR THE OCCIDENT.]

The late visit of Josiah Royce to Berkeley, has served to bring out into clear light what has been assiduously denied, that there was a deadly leaven of infidelity pervading that great institution. The Philosophical Union, assuming that the attendance on Royce's lectures indicated a widespread endorsement of their doctrines, have sent out circulars over the signature of Prof. Howison, inviting the co-operation of all alumni along the line of their endeavors. I am well assured that the great mass of those who attended the lectures did so out of mere curiosity to hear what Josiah would say, and that they went away with no more definite idea of what he meant than he has himself.

But the fact remains that this anti-Christian, anti-Biblical, and thoroughly heathen philosophy is officially installed in the most important seat of learning in the State, and is having its deadening effect on the spiritual life of students.

If it is plead that religion cannot be taught in a public school, how is it that infidelity can be taught without let or hindrance?

There is a way, however, that the Christian Church which laid the foundations of our University can make her voice heard, without in any way raising mooted questions as to religion being taught in the schools.

Any one of the denominations can establish a professorship of the Bible at Berkeley, under denominational control and support, and arrange with the Regents to have a certain recognition accorded it. It could be arranged that all students electing to take the course in Bible study should receive credit therefore as in other optional studies, and so room could be made for the course. The church holding control of the chair would be able to prevent its being filled by a mere scholastic or infidel philosopher.

The course, if made a simple, evangelical, and exegetical study of the Scriptures on orthodox, but not necessarily denominational lines, might in time so command the confidence of various denominations that one professor would come to represent the united orthodoxy of the Coast. But if not, there would probably be work enough for a chair

representing each of the leading denominations.

This chair being thoroughly loyal to orthodoxy, and thoroughly subject to the control of the denomination in the State, would be put in close touch with every pastor of the Coast, and Christian parents, and many others would soon recommend the course to their sons and daughters.

If this chair, or these chairs should be held close to the teaching and exegesis of the Scriptures, to the avoidance of philosophical discussions of mere abstractions, or doubtful questions that divide the evangelical bodies, the light would soon be so bright and clear that no body of men would feel warranted in sending 3,000 miles to import a philosopher whose highest attainment is to be able doubtfully to prove that maybe there is something intelligent behind the visible frame of things.

Such a professorship ought, in my mind, to be so non-sectarian, as to command the practically unanimous confidence of the leading Protestant bodies. The text for study should, as I view it, be the English Bible, so that the student, from his freshman year, could get the strong spiritual food of the Word. Still, in the later years of the course, if it should seem feasible, the study of the Bible in the original tongues might be added. All strictly denominational teaching could well be left to the home church and to the Theological Seminary, rather than lose the mighty force that would come from a hearty union of denominations.

The plan of Stanford University involves a chair of the English Bible, but orthodox Christianity has little reasonable hope that the chair will be filled with an orthodox man.

Safer far, and better in every way do I feel it to be, to have the chair supported and controlled by the church, and the denomination that inaugurates such a move will be doing more for the upbuilding of Christ's kingdom on this Coast than it could do with ten times the cost expended in other ways.

Two great results would accrue from such a work at Berkeley. On the side of the church there would be raised up a body of young men and women marvelously grounded in the Bible, and so thoroughly prepared for entrance in the Theological Seminary, or for business life.

On the University side it would span the ever-widening gulf between the institution and the great and influential body of evangelical Christians on the Coast. Berkeley needs it. The church needs it.

VALONA, CAL.

THE ITALIAN MISSION.

[To the Editor of THE OCCIDENT.]

DEAR BROTHER IN CHRIST: As I suppose that many of our Presbyterian brethren would like to know something about the Italian Mission in this city, I ask you to kindly insert the following in THE OCCIDENT:

When I arrived in this city about three months ago, I did not know of the existence of this mission, and when I heard of it I was both surprised and glad. Since then I have become fully acquainted with the noble work it is doing through its earnest and consecrated pastor, Rev. E. Vinay. Thus far the Mission has had only one reception of members, the membership now being about eighteen, but quite a few more will be added at the next Lord's Supper, which is to take place soon. The work is prospering and God is making it a blessing.

Attached to the Mission there is a sewing school, of which Mrs. J. Fontana is the directress. It is held every Saturday afternoon from half past two until five. The Sunday-school has a membership of one hundred and fifty children, with an average attendance of fifty-five, all belonging to Roman Catholic families. The priest has done all in his power to keep the children from attending there; he even dared to stand at the Mission door, and by threats and whipping tried to make them go home. A few were prevented from attending by this tyrannical conduct, but thank God, there are many who do not mind him.

The Rev. E. Vinay, pastor of the Mission, is himself a Waldensian and a very spiritual man, untiring in his work among these people. He has been persecuted in many ways; the tools of the priest encouraging their children to throw refuse at him on the streets, and use vile language. On one occasion he complained to the parents, who grossly insulted and threatened to kill him. But Brother Vinay has too much interest in their salvation to be easily scared away. His little flock loves him, and he has many sympathizers among the Italians, who as yet have not dared to attend the mission.

The Italian Dorcas Society was organized a month ago by several ladies, and has now a membership of twelve. Mrs. J. Fontana is both founder and president of the society. This lady and her daughter Miss Fontana, have entirely devoted themselves to this mission work. They are now planning for an Orphanage, which will be the next move forward.

A school in English and Italian will shortly be reopened where young men will be instructed in the Gospel. Among other branches needed to help forward this difficult work is the opening of a store for the sale of Italian Evangelical literature.

The regular services held at the Mission are at half past seven every Sunday and Thursday evenings and a cottage prayer-meeting every Saturday evening. An extra cottage meeting is to be held on Tuesday evenings. All who are desirous of gaining more knowledge of the work are invited to attend all or any of these meetings. The Mission was recently organized, a deacon and elder being elected.

The Mission makes its appeal to all Christians for prayer and assistance that the work may be carried on with the activity and zeal demanded by so large and promising a field. The Master's words were never more aptly applied than to the Italian work in San Francisco—"The harvest truly is great, but the laborers are few."

J. LAFRANCHI,
820 Greenwich street,
San Francisco.

AN OPEN LETTER TO DR. BARROWS.

Dear Brother:—I have received your letter asking my "views as to the spirit, objects, importance and results of the late Parliament of Religions." In the collection of complimentary notices, which accompanied the letter I find that:

The Parliament is praised for being liberal; not for exalting Jesus Christ as the only Savior of mankind.

It is commended for its concessions to the enemies of Christ (He that is not for me it against me); not for its loyalty to his friends.

Its importance is extolled as a chance to hear representative men from all religions; not as an unparalleled opportunity for preaching Christ and Him crucified to those who knew Him not.

It is claimed that it has modified the views of Christians concerning the lost condition of the heathen; not that it has induced the heathen to accept Christ.

Its applauders thus showed that in spirit and objects, the Parliament antagonized the claims of Christianity to be the only true religion, and that as an effort to bring the nations to Christ, it was a mistake and a failure. Good will come from it, for God makes the mistakes as well as the wrath of man to praise Him. May His Kingdom come.

Fraternally yours,
J. N. B. SMITH.

NINGPO, CHINA, Sept. 10, 1895.

EDITOR OCCIDENT: Dr. Barrows has asked me for my views in reference to the Parliament of Religions. In connection with his letter, he sent me a pamphlet of complimentary notices of the Parliament, compiled by Dr. Goodspeed.

I have given, in the accompanying letter, my impressions of the Parliament, judged by these notices alone. I should be pleased if you would publish the letter and also what follows in this.

J. N. B. S.

Although some of those who applaud the Parliament of Religions and its work are men who stand high in the estimation of the Christian public, there is not one who praises the Parliament for its loyalty to Christ. No one claims that Christ and Him crucified was clearly set before that great assembly as the only Savior of the world.

The idea of trying to find out all that is good in other religious systems sounds well, but as a means of bringing men to Christ, it is a delusion and a snare. No man who has an abundance of good wholesome food would waste his time hunting for eatable scraps in the gutter; neither would he be praised for wisdom or charity if, with abundance of good provision to spare, he were to offer to the hungry multitude scraps of poisoned meat. Or, instead of asking them to come and partake freely of his abundance, he were to tell them to bring their own miserable fare, and let him see how very good it was. So it seems to me, any attempt to substitute for the bread of life, such crumbs of comfort as may be found in the poisonous slums of heathenism is not only foolish but criminal.

My experience as a missionary, after having spent nearly fourteen years in daily contact with heathenism, has led me to the conviction that all non-Christian religions, instead of leading men nearer to God, draw them from Him, by obscuring all glimmerings of the true light, and leading them on to destruction by the *ignis fatuus* of error.

As to a meeting for comparison of views, it is absurd to speak of such a thing as comparing truth and falsehood. "What communion hath light with darkness." A Scripture parallel to the Parliament of Religions may be found in Nehemiah vi. 1-9. With the exception that in that case the heathen proposed the consultation which the servant of God very properly rejected. A modern parallel is to be found in the settlement of the recent war between China and Japan. China writhing un-

der repeated defeats, opened negotiations for peace at such time, and under such circumstances as enabled her representative to win a greater victory in diplomacy than Japan had won on the field of battle. The Parliament of Religions was an unnecessary halt in the victorious march of the Christian army, in order that a few faint-hearted souls might attempt an impossible compromise.

I am thankful that God reigns and can bring good out of the mistaken Parliament, and I am willing to leave to Him the vindication of His saints, who have been slandered, as he has been wounded, in the house of His friends.

J. N. B. SMITH.

THE CROSS ON THE CHURCH.

In a some time ago issue of THE OCCIDENT, the restoration of the cross to the pinnacles of our Presbyterian churches, was advocated. The writer seemed to imagine that he was talking about some new thing, which it is or is not, according to the observation point. Nearly a quarter of a century ago I gathered and organized a little band of fourteen professors of religion, representing seven different branches of the Church of Christ, who were living in an isolated village, about a hundred miles from my home in the city of Olympia. The people of that village had been led by my presentation of the question of Gospel services, to unite in this organization and become members of the First Presbyterian Church of Snohomish. I collected the money to erect a house of worship; helped to clear the logs and stumps off a pine site donated for the church; drew the plans for a neat Gothic chapel; superintended and used hammer and saw in its construction. It was then the first and only white man's church building in the three counties of Snohomish, Skagit and Whatcom. We couldn't afford a steeple, so I put a cross about three feet in length above one of the gables, I expecting to be criticised for so doing, and the expectation was realized in full. It was "entirely out of place upon a Presbyterian Church." "You haven't turned Catholic have you?" etc. To one very zealous friend whose soul seemed sorely vexed about that sign of our faith, I replied, "Well brother, I put that cross up there so that all travelers and strangers should know that this is not entirely a heathen country, though there is much more devilment than Christianity hereabouts at present. The strangers will know from that cross

that there is a church here—to offset the liquor shops, gambling hells, dives, and other evidences of our uncivilization, etc. When they get inside that house on the Lord's Day, they will soon find out that it is a Protestant and Gospel work-shop; if they inquire still further, they will find that it is a Presbyterian Church home in which representations of various Christian households dwell together in unity. But if your feelings are deeply wounded by that cross, you may borrow a long ladder, climb up there, and saw that cross off—provided you make a neat job of it."

Well! that man didn't take down that cross and you ought to know it is still there. You see there are many people in the world (and some of them are in our Presbyterian Church) who lose much of their native anxiety to have their own way, when they discover that nobody is caring much about burdening them. They are quite ready to demand that other people should put this old world right; but they don't want themselves to undergo the exertion of fixing things to suit. A very zealous critic may be a very "tired" man (or woman) when it comes to exercising any other muscles than those which constitute the organs of speech. Excuse this moralizing. I vote and say, let the cross surmount all of our churches—unless where the putting of it on will vex the souls of earnest loyal disciples of Him who died for our salvation on the sacred, yet awful cross of Calvary, so terrible in its torments, so glorious in its results. Yours truly,

J. R. THOMPSON.

ABERDEEN, WASH.

REMINISCENCES OF AN OLD SUBSCRIBER.

We were still living at the Mission, and it was the year of our coming to California, 1852. My husband came in one day and said there was a wedding going on outside. I looked out and saw two large covered wagons, the kind they call "prairie schooners," standing in the road, and a little crowd gathered in front of the store. On the steps stood the Justice of the Peace with a book in his hand, marrying a young couple. They were on their way to the lower country, and wanted to get married while they had a chance, for there was neither clergyman nor Justice of the Peace in most places. After the ceremony they had something to eat and drink all round; then they started on their way, a very merry wedding party, more happy, I have no doubt, than many who have

been married in a grand church with much pomp and ceremony.

There were a couple of gentlemen, I believe they were partners, who had acquired a large amount of land in and around the Mission. One of them, Mr. Horner, I never became acquainted with, as he lived some distance from us, but Mr. Baird's family was living in the old Mission buildings when we first went there to live. We found them most excellent neighbors, and formed a friendship that has been interrupted only by the death of the elder members of our families, but is still continued by the younger. Mr. Baird was a man naturally fitted for a leader in a new country or any great enterprise. A financier, he planned largely for the future growth and prosperity of the country, but like most pioneers he met with many reverses and disappointments. His hospitality was boundless, and as there were no hotels in the country places nearly every person of note who came to our part of the country went to the Mission, where they were received with kindness, and entertained with the best that the land afforded.

Among Mr. Baird's guests at the time we first knew them was the reverend Mr. W. W. Brier and family. Mr. Brier afterward became our pastor. He came out to this new country as a missionary of the Presbyterian Board of Home Missions. He was a faithful worker and preached the Gospel in many places in the valley; he built the church at Centerville, which was the first Protestant Church in the valley. Through his labors the Presbyterians have always taken the lead in that part of the State. Mr. Brier bought a homestead and settled near us, about eight miles below the Mission, so we were neighbors for years, and are still friends—that is the few of the old settlers who are left, for most of them have passed over the river. Mr. Brier lived at the Mission till the following winter, and I always think of that summer as one of the most peaceful and pleasant of my life. It is true that my circumstances and surroundings were plain and poor in comparison with that to which I had been accustomed, but I liked the country, the freedom from the restraints of city life, the kind, generous spirit of the people, and the opportunity for the exercise of all the physical and moral powers God had given me. I felt both able and willing to work, and it was well that I did for it was hard to get help of any kind. There were no Chinamen here then, and not many women who would go out to work.

My kitchen was rather a frail one, but it did very well for the summer. My home was one long room divided by curtains into two apartments, and at the back we put up a frame and covered it with unbleached muslin. Here I had my cook stove, a home-made table and bench, and one of my box made closets. It is wonderful how little room we can live in, and be happy at the same time, if we only think so; but of course we are controlled by circumstances. We should not be willing to live in that manner

now and here, but it is best for us to follow the Apostle's advice and be content with such things as we have; to cherish a grateful and cheerful spirit for the daily blessings of life. If we do so we shall make our homes pleasant and those around us happy. Then whatever our circumstances or trials may be, we shall enjoy much in this beautiful world that God has given us, and be ready when he calls us to leave it for a glorious one. From that home, perhaps, we may be sent back as ministering spirits to comfort the troubled and sorrowing ones of earth. What a blessed ministry that would be.

LOS ANGELES LETTER.

An event of very rare occurrence took place in this city recently. There resides in the same block with your correspondent a centenarian, Mrs. Mary Smith, the honored mother of Judge B. N. Smith of the Superior Court. On Sabbath, the 22nd of December, she celebrated the one hundredth anniversary of her birth. Her father was a captain in the war of the revolution, and her husband was the son of a revolutionary soldier, and himself a soldier in the war of 1812; and she has drawn a widow's pension since his death. Mrs. Smith was born September 22, 1795, in New York State, near the Hudson River. Having been born during Washington's second term, she has lived under every Presidential administration in the history of this country. Mrs. Smith very fittingly celebrated her centennial anniversary by attending divine service in the morning at the First M. E. Church, where she and her son's family belong. Dr. J. W. Campbell, the pastor, called on Judge Smith for some remarks and he gave an interesting sketch of his mother's life from her birth to the present day. Then Dr. Campbell called upon the aged mother to say a few words, and she rose and responded by saying: "I experienced religion when fourteen years of age, and my life has not been as faithful and earnest as I wish it had been, but I praise God for His care and love in all these years, and I praise Him for his goodness and faithfulness to me. I feel I am established in my Savior's love." It was a real delight to those present to see this venerable Christian woman in the sanctuary, and hear her testimony to the goodness and faithfulness of God in the retrospect of one hundred years.

Very few persons, comparatively, have ever seen a centenarian. Some such who are advanced in years themselves have expressed a desire to see this old lady, who retains her mental faculties and physical strength in a remarkable degree for one so advanced in years. And we should not regard such a desire as mere idle curiosity. Who would not deem it a privilege to stand, with uncovered head, in the presence of such an aged saint and be reminded of the honor that God has put upon such an one when He says, "The hoary head is a crown of glory if it be found in the way of righteousness." D. R. C.

Occident Sunday School.

LESSON FOR NOVEMBER 10, 1895.

Saul Chosen King: I Samuel x.17-27.

BY GERTRUDE HUMPHREY.

Golden Text.—The Lord reigneth; let the earth rejoice.

If among the congregation gathered at Mizpeh to choose a King there were any loyal, God-fearing ones like Samuel, it must have been with fear and dismay they heard the ominous words:

"And ye have this day rejected your God who himself saved you out of all your adversities and your tribulation," unless they could think at the same time, the Lord reigneth, and he will still care for the Hebrew nation, though we have done contrary to His will.

The choice of Saul as King is by some taken to be typical of the calling of the individual Christian, and the anointing with oil, a type of the anointing by the Holy Spirit; but this is an unwarrantable straining of Scripture. God did choose Saul, but He did not leave the people in ignorance of the fact that they were incurring His displeasure by insisting on having a king, though he told Samuel to grant their request. If they would have their own way, He would so direct their choice that the best should be done. But long after this the prophet Hosea wrote, "I gave thee a king in mine anger, and took him away in my wrath." It is for us to remember that however we may talk of an over-ruling Providence in the world, that Providence is not a blind fate, overwhelming our wills; it is rather a skillful hand, bringing the best out of our mistakes. We may go on in our own foolish headstrong way, if we will, marring the opportunities put into our hands; but even this illy wrought material God uses to bring to pass His own plans.

Many years—some chronologies give twenty-five years—have passed since the events of our last lesson, when Samuel gathered the people at Mizpeh to renew the covenant, and God interposed to save the people from the Philistines. Samuel had become an old man of almost eighty years, still held in the greatest respect by all; but his sons, whom he made judges, did not walk in his ways and the people wearied of their rule. They asked for a king, like the nations around them, that when Samuel could no longer direct them they might have someone to lead them against their enemies. God had chosen

them to be a peculiar people and Himself had directed them in all their ways: now their only wish is to be like the nations around them, whom they had been told repeatedly they were not to imitate. It was but filling up the measure of their iniquities when, long centuries after, they again rejected God in the person of His Son, and said, "We have no king but Cæsar."

When the people made their request of Samuel, he did not decide the matter for himself but took it all to God, and he faithfully delivered the whole message, warning them that they would be little better than a nation of servants, since their king would do with them and with their property as he saw fit. But neither this nor the reminder of God's first claim to their homage had any effect. "Nay; but we will have a king over us," was their obstinate reply. How ominously suggestive of the repeated cry during the awful day in Jerusalem, when this nation was called upon to decide, as they had been so many times before, what choice they would make—"Not this man, but Barabbas."

Not long after this choice was confirmed, God told Samuel that He would send to him the man whom He had selected for king, and Saul the son of Kish, of the tribe of Benjamin presented himself to Samuel. Samuel privately anointed him king, though Saul modestly disclaimed any superiority for himself or his family which would present a reason for such high honor being shown him. If Saul had retained this humble estimate of himself, his career would have been a very different one. It was when he allowed envy of David to fill his heart that the baser elements of his nature showed themselves in their true light.

A little later Samuel called all the people together at Mizpeh, again told them that God had been and would still be, their king; but they had rejected Him, therefore, He had given them the king they asked for. When the lot was cast, the tribe of Benjamin was taken, then the family of Matri, and Saul the son of Kish was chosen. Saul possessed at least one kingly prerogative held in great esteem among ancient peoples; viz., great physical attractiveness. With the exception of some evil-minded persons, called children of Belial, that is, wicked ones, the people were pleased with their new ruler and loyally shouted "God save the king." The lot was cast—it now remained for them to work out their destiny as a nation for good or ill.

The Occidental Board.

920 SACRAMENTO ST. SAN FRANCISCO.

Mrs. P. D. Browne, Pres., Highland Park, Oakland.
Mrs. H. B. Pinney, Rec. Sec., 1366 Harrison st., Oakland.
Mrs. I. M. Condit, State Presbyterian Sec., 262 13th st., Oakland.
Mrs. L. A. Kelley, Gen. Cor. Sec., 920 Sac'to st., S. F.
Mrs. J. B. Stewart, Foreign Cor. Sec., Pasadena, Cal.
Mrs. J. C. Smith, Special Object Sec., 920 Sacramento St., San Francisco.
Mrs. E. G. Denniston, Treas., 920 Sacramento st., S. F.
Mrs. C. S. Wright, Treas. Building Fund, 920 Sacramento st., San Francisco.
Mrs. Geo. Brown, Chm. Pub. Com., 818 21st st., S. F.

* Meetings: 10 A. M. each Monday. Business meeting on the first Monday in each month. Executive Committee, on each third Monday.

PRESBYTERIAL SOCIETIES.

Benicia—Mrs. F. O. Maxson—Mare Island.
Los Angeles—Mrs. Samuel Minor, Pres., 1133 Ingram.
Sacramento—Mrs. L. T. Hatfield, Sacramento.
Stockton—Mrs. E. J. Wheeler, Pres., Merced.
San Jose—Mrs. J. W. Dinmore, Pres.
San Francisco—Mrs. E. R. Stevens, Pres., 1012 Twenty-first st.
Oakland—Mrs. E. Y. Garrette, Alameda.

* All articles intended for these columns should be addressed to Mrs. H. B. Pinney, 1366 Harrison street, Oakland.

CONCERT OF PRAYER FOR CHURCH WORK ABROAD.

JANUARY.....General Review of Missions
FEBRUARY.....Missions in China
MARCH.....Mexico and Central America
APRIL.....Missions in India
MAY.....Missions in Siam and Laos
JUNE.....Missions in Africa
JULY.....Hainan; Chinese and Japanese in U. S.
AUGUST.....Missions in Korea
SEPTEMBER.....Missions in Japan
OCTOBER.....Missions in Persia
NOVEMBER.....Missions in South America
DECEMBER.....Missions in Syria

SAN JOSE, October 18, 1895.

Friday, 10:30 A. M.—The Twentieth Annual meeting of the Occidental Board with the Synod of California was convened in the Chapel of the First Presbyterian Church, Mrs. P. D. Browne, President, opening the meeting with an eloquent address.

"Not by might, nor by power, but by my spirit saith the Lord of hosts" was the key-note of the devotional service which followed.

Mrs. Rev. Maclaren, in the name of the ladies of San Jose, extended to the Occidental Board a cordial and enthusiastic welcome, which was aptly responded to by Mrs. L. A. Kelley of San Francisco.

The subject of our publications, *Woman's Work for Women and Over Sea and Land*, were presented, and their merits and specific importance to all workers was urged with great zeal. "No knowledge, no interest; no material, no knowledge," was an argument no one could gainsay, and at the close of the meeting eight ladies subscribed for the one and five for the other.

The president made an earnest appeal for greater loyalty among our ladies to our church paper, *THE OCCIDENT*, referring to the full two columns set apart to the work of the Occidental Board, in it each week. At 11:30 o'clock the Board adjourned to present the annual report, before Synod.

Dr. Stevenson, Moderator, gave a cordial welcome to the Board, which was responded to by the president who took

this opportunity to extend to the pastors of all churches in our Synod the gratitude of the Board for the willing co-operation in all our work in the past and to be-speak a continuance of the same for the future.

The State Presbyterial secretary gave a full report of the work of the Board in all its lines during the past year, which will appear in full in the columns of this paper later.

Our treasurer gave a statistical report which showed a decided increase in contributions during the year among Presbyterial societies.

At the close of the reports, Synod adjourned for luncheon, at which time the ladies were invited to the Second Presbyterian Church, where an elegant repast was served by the ladies of the First and Second Churches together.

The afternoon session was held in the auditorium of the Second Church, the president presiding. After some opening remarks by Mrs. Browne, Mrs. S. S. Palmer presented the subject of missions in Persia. With a map before her, and her subject carefully condensed, Mrs. Palmer in ten minutes, spread before her audience more facts regarding the growth and progress of missions in that country than many another lecturer could have done in a two hours' discourse.

Mrs. R. F. Coyle, in a very practical paper entitled "Hindrances" divided the Christian women of our churches of to-day into two classes, those who "lift" and those who "lean." A few of the hindrances to the cause of missions she mentioned were lack of time, of money and of courage; these, coupled with ignorance of the needs of the work, formed a mountain of difficulty which often arose in the pathway of the zealous "lifters."

Miss Chase, with many apt selections from the Word, gave her hearers a strong and interesting paper on the "Practical and Spiritual side of Missions."

Mrs. Conn, in a paper entitled "The Cattle on a Thousand Hills," gave a vivid and realistic picture of the bountiful resources of God's children.

The missionary hour, which closed the delightful day, was under the supervision of Mrs. Dinsmore, and was participated in by Mrs. Beattie, recently from China, Mrs. Condit, and others.

Mrs. W. G. Alexander brought her class of Junior Christian Endeavorers in, and gave a delightful closing exercise.

"Echoes from Synodical Meeting, San Jose," is to be the subject of the first Monday meeting of the Board in November.

It is expected in the future to make this the time for the Semi-Annual Meeting of the Board instead of the first Monday in October, as heretofore.

We give below an outline of the program that is being planned for this meeting:

From 10 to 10:30 A. M., devotional.

10:30 to 11, Synodical reports of State Presbyterial Secretary and Treasurer.

11 to 11:30, exercises by the Home School, and an address by a lady recently returned from Japan.

12, reports of rescue work in California.

12 to 12:30, noontide hour of prayer for mission fields.

Afternoon session.

1:45 to 2, exercises by Home School.

2 to 2:15, Mission work in South America, presented by Mrs. S. S. Palmer.

2:15 to 2:20, Our Missionary in South America, Mrs. Helen Bashford Smith.

2:20 to 2:35, Junior Christian Endeavor Work, Mrs. Barton W. Perry.

2:35 to 3, Echoes from General Assembly and Eastern Mission Boards, our President, and Mrs. Jas. Currey.

North Pacific

BOARD OF MISSIONS.

PORTLAND, OREGON.

Mrs. W. S. Ladd, Pres., cor. Sixth and Columbia sts.
Mrs. Evan T. Davis, Rec. Sec., Vendome, Cor. 18th and Alder sts.

Mrs. I. L. McCommon, Cor. Secretary, 260 Third street.
Mrs. A. W. Stowell, Foreign Cor. Sec., 475 Clay St.
Mrs. M. R. Andrews, Sec. of Literature, Cor. Main and West Park sts.

Mrs. S. T. Lockwood, Box Sec., 371 E. Eighth st., North.
Mrs. August Lange, Special Obj. and C. E. Sec., 84 East Eighth st.

Mrs. E. C. Stark, Sunday-school Sec. 255 Eleventh st.
Miss Grace Plummer, Band and J. C. E. Sec., 260 Third st.

Mrs. E. P. Mossman, Treas., 349 Twenty-ninth st.

MEETINGS.—At the First Presbyterian Church, corner Twelfth and Alder streets—monthly, third Tuesday of each month at 2:30 P. M. Invitation extended to all; Executive Committee, first Tuesday of each month at 10 A. M.

Missionaries are especially welcome at all meetings; those en route via Portland are urged to notify the Board by addressing Mrs. W. S. Holt, 200 Second st.

Chinese Women's and Girls' Home, 350 Fourteenth street. Visitors always welcome.

*All communications intended for this column should be sent to Mrs. E. W. Allen, 469 6th street, Portland, Oregon.

Another semi-annual meeting has been recorded. Devotions were led by Mrs. E. P. Hill, wife of the new pastor of the Portland First Church, whom we are most glad to welcome in our ranks. That short but beautiful prayer for the enlargement of God's kingdom, the joy of all people, and the increase of God's blessing, found in the sixty-third Psalm, was read; also a portion of the fifty-first Psalm, and Rev. xi. 16. The joy of salvation was emphasized, and we were urged to manifest our joy in service that none may suppose the Christian life to be devoid of pleasures. The certainty of ultimate success was also clearly stated in the prophetic portion of the

reading. After singing and prayer the regular order of business was taken up.

The Executive Committee reported its reluctant but unavoidable acceptance of the resignation of our recording secretary, Mrs. J. V. Milligan, who has faithfully and ably kept our minutes since the spring of '89. Our president, Mrs. W. S. Ladd, expressed most tenderly the sentiments of the members of the Board in regard to their loss through the removal of Mrs. Milligan to Boise, Idaho, which is even beyond our borders. She also expressed our best wishes for the happiness, prosperity, and continued usefulness of Mrs. Milligan and her esteemed husband in their new field of labor.

The Executive Committee farther reported its appointment by Mrs. Evan T. Davies to fill the vacancy in its ranks; and of Mrs. E. C. Stark to serve as Sunday-school secretary of the Board—an officer who has for some time been needed.

Interesting letters were presented by the secretaries, extracts from which will be quoted at a later date.

Our treasurer, Mrs. E. P. Mossman, presented her semi-annual report. During the first half of the year there has been received \$1,948.70 (nineteen hundred forty-eight dollars and seventy cents). This is more than had been given last year at this date; but it is much less than one-fourth of the amount for which we are pledged for the year. It is true there never is as much given during the first as during the last half of the year, but it ought not so to be. The needs of the Lord's work are as great at one season as another and should be provided for systematically and regularly each quarter in the year.

Mrs. Mossman also stated that she has learned, through one of the Presbyterial treasurers, that, in some quarters it does not seem to be understood that contributing to the "Million Dollar Fund" does not help to pay the pledges of our Board; or that contributions to said fund should not pass through our treasury.

After adjournment light refreshments were served, and, with varying emotions, we bade adieu to those who go and welcomed those who come.

The Woman's Missionary Society of the Presbytery of Portland held its Fall Meeting in Calvary Church, Portland, October 16th. The devotional exercises were a prominent and interesting part of the program.

In the morning they were led by the president of our Board, Mrs. W. S. Ladd. The thought presented was:

The Bible—a casket of precious jewels. Jewels which are desirable in the morning, at noon, or at night; for the aged or the young, the rich or the poor; which are intended for all, which, if possessed by us, should be shared with others to whom they also belong, and to whom, if we cannot take them ourselves, we should send them by others; jewels which we may give and yet possess; which gain added lustre when divided; and which we cannot honestly withhold. These truths were beautifully presented and were listened to with marked attention; as were also the reports of the officers, the plea for Foreign Missions by Mrs. H. N. Scott, the paper on the Jews by Mrs. E. A. Holdridge, and the solo by Mrs. Amanda Smith.

After the noon hour—which as usual was a most enjoyable one—the thought of our dependence upon God in accomplishing anything for Him, was most helpfully presented, in connection with the reading of Isaiah lxi, by Mrs. A. B. Montgomery, wife of the new pastor at Oregon City. There were a number of new pastors' wives present, from whom there is reason to expect much. The roll-call of auxiliaries, organ recital, offering, and field notes from our missionaries, which included late news from each of the missionaries under the North Pacific Board, completed the interesting afternoon program.

The ladies in the Synod of Washington report briefly a Missionary Conference held during the meeting of Synod; the helpful results of which they hope will be seen during the coming months. The officers of the Presbyterian Society in the Presbytery of Olympia have also held a Conference. They are already planning for the annual meeting of their society; and making an effort to have all of their auxiliaries visited by one of their number. Much of such visiting has been done in the Willamette Presbytery. How greatly will the Board rejoice, and how will its usefulness be increased when reports like the above come from each of its Presbyteries.

Home Mission.

CALIFORNIA SYNODICAL OFFICERS:

Mrs. W. T. Perkins, Pres., San Francisco.
Miss Mabel Bigelow, Cor. Sec., 8014 Buchanan st., S. F.
Mrs. H. H. Rice, Rec. Sec., 1024 Kirkham st., Oakland.
Miss Julia Fraser, Young People's Sec., 916 Myrtle st., Oakland.
Miss Martha E. Chase, Treas. Contingent Fund, Santa Rosa.
Miss Grace H. de Fremery, Sec. of Literature, P. O. Box 64, Oakland.
Miss Lucia E. Adams, Editorial Sec., 129 Haight st., S. F.

For H. M. literature, send to Miss G. H. de Fremery. Articles designed for this column should be sent to Miss Lucia E. Adams.

CONCERT OF PRAYER FOR CHURCH WORK AT HOME.

JANUARY.....The New West
FEBRUARY.....The Indians
MARCH.....The Older States
APRIL.....The Cities
MAY.....The Mormons
JUNE.....Our Missionaries
JULY.....Results of the Year
AUGUST.....Romanists and Foreigners
SEPTEMBER.....The Outlook
OCTOBER.....The Treasury
NOVEMBER.....The Mexicans
DECEMBER.....The South

The Woman's Synodical Society of Home Missions held its Annual meet-

ing in the First Presbyterian Church, San Francisco, Wednesday and Thursday, commencing Wednesday afternoon. Devotional exercises led by Miss Berry were very spiritual and gave their tone to the whole meeting. The meetings were fuller of interest than ever before, and more largely attended. Mrs. R. M. Stevenson called the meeting to order, and the report of the Recording Secretary, Miss Jennie Partridge, was read and approved. Roll call of Synodical Committee showed an attendance of twenty-four, or one-third of the Committee. Mrs. James Curry of Temescal, then gave her report as delegate to the Annual meeting of the Woman's Executive Committee at Pittsburg, which was very interesting, mentioning the addresses of missionaries from every one of the six fields of Home Mission work, also giving the personnel of the officers. Miss Mary E. Boyce, of Calvary Church, Young People's delegate, gave her report, describing in detail the old and the new home of the Boards at 156 Fifth Avenue, New York, and the officers, and telling of the great appreciation they have of the work done by California which is so far from the centers of labor, and has no visitors from the East to inspire new interest. Both Mrs. Curry and Miss Boyce spoke of the talented young Alaskan Indian, Ed. Marsden who has just graduated at Marietta, Ohio, the first native Alaskan ordained minister.

Some changes in the Constitution were then made and the president appointed the Committee on Resolutions—Mrs. David Gedney, Mrs. Frank Gilley, Mrs. H. T. Dorrance, Miss de Fremery, Mrs. D. J. Spencer; the society then adjourned to hold an informal reception for the delegates. Collection \$5.50.

Thursday morning Mrs. D. J. Spencer opened the session with devotional exercises, taking Romans x. as most adapted for missionary work. This was followed by the president's address which abounded in startling statistics and helpful suggestions referring to the heavy debts of the Home Mission Board, and the Woman's Executive Committee, the debt being heavy from the fact that \$65,000 had to be expended in completing buildings already commenced before the need of retrenchment was manifest. The Woman's Executive Committee has \$750,000 of property invested in eighty-two buildings, often used for church purposes; they have twenty-three evangelistic workers which is a new enterprise; \$19,000 was given from the poor people themselves, \$7,000 more than last year. They have circulated 235,000 leaflets, for which \$1,184 has been received, and have expended \$50,000 in boxes for missionaries and schools. Miss Wishard reported 22 of 29 Synods

organized for Christian Endeavor Societies who support 24 teachers and 108 scholarships; 1,144 Sunday-schools gave last year. The Synod of California was one of five mentioned at General Assembly as having the greatest increase. Stockton Presbytery advanced 100 per cent, Benecia 70 per cent, San Jose 60 per cent over last year. Los Angeles had doubled its contributions to Freedmen, and was the second Presbytery in United States for Christian Endeavor enterprise, Bloomington, Ill., being first. The Spanish school is our especial care. Miss Minnie Cameron has succeeded the lamented Mrs. Stevens as House Mother. Our watch word for the year is, "Pray, Organize, Advance."

Report of Corresponding Secretary, Mrs. W. S. Bartlett, mentioned 1,150 meetings held this past year, by the women of this Synod, but figures could not estimate the influence that went out from those meetings, nor the prayers offered for them, nor the power for good they were. The sum total for last year, \$6,748, and over \$2,000 for boxes and miscellany, represented a gain over last year of nearly \$2,000. A great need of interest in Freedmen was shown; one Presbytery giving nearly all the contributions for that great cause. Several hundred dollars are still needed for the Spanish School Building Fund.

Miss Fraser presented report as Young People's Secretary. Los Angeles more than doubled the number of Bands and Sunday-schools. San Jose increase, 173 per cent, Sunday-school, 97 per cent; Benicia, 166 per cent; San Francisco, 87 per cent; gave Mizpah, honorable mention; Sacramento, 89 per cent; Stockton, 400 per cent, the banner Presbytery. 72 Senior Christian Endeavors gave \$860.25; 28 Junior Christian Endeavors gave \$172.95; 52 Sunday-schools gave \$567.35; 31 Bands gave \$762.59. 183 Young Peoples' Societies, \$2,455.34. Miss de Fremery presented report of Secretary of Literature: \$52.83 had been received for literature, a gain of 20 per cent; 625 Home Missionary Monthlies are taken, a gain of 150; two-thirds of this gain from Stockton; 900 copies *Over Sea and Land*.

JENNIF PARTRIDGE, Rec. Secretary.

[TO BE CONTINUED.]

Awarded
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•DR•

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A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
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Family Circle.

HE CARETH FOR US ALL.

BY S. E. ADAMS.

This morn, while walking slowly down the street,
Perplexed and sad—small things will grieve us so—
A little leaf came fluttering to my feet,
Gay with the tints that autumn leaflets know.

Amid the wind-swept branches of the tree,
Aflame with robes of crimson, green and gold,
A birdling's nest half hidden could I see
Where once in song the birds their stories told.

Blue was the sky, a south wind softly stirred
And whispered near, as if to bid me heed.
Oh, fluttering leaf! Oh, care-free, singing bird!
The lesson taught am I too blind to read?

If God so clothe the leaf upon the tree,
And seeth if the smallest sparrow fall,
May he not have a kindly thought for me?
I will believe He careth for us all.

—The Independent.

ALONG THE KING'S HIGHWAY.

BY EVERETTE REY.

[For THE OCCIDENT]

WHAT SEEKEST THOU?

If a man seeks gold with his whole desire, we expect that he will find gold. If he is studying the stars with his whole desire, we also expect that he will learn what he has set himself to learn. If he finds something in the heavens which no one has ever noticed before, it is not a matter of very great wonderment; he has been getting ready for it.

It should not greatly surprise us, then, to be told that when the people of Judah and Benjamin under Asa's rule sought the Lord with their whole desire "He was found of them." It is just what might have been expected. They were looking for something and they found it, and a great deal besides. Pleasant surprises came to them as long as they held to their covenant. Their experience is not an exceptional one. The surprises of the Christian life come to those who have been getting ready for them.

The Lord will "show Himself strong in behalf of them whose hearts are perfect toward Him." Do you know what that means? Have you ever had even a passing glimpse of what it might mean to have the Lord's hand with yours in everything you undertake, supplementing your strength, guiding your hand like a master workman? To have the Lord of glory strong in your behalf, or, as the margin has it, "strongly to hold" with you? You would be very careful what you undertook, would you not, if that

thought were always with you? You would be very careful that you fulfilled the condition and kept your heart perfect toward Him, so that you might not miss such help even for a single day. Well, you can have it for the asking, if you really desire it—first the "perfect heart," and then the Lord's help. But you must be sure that you do really desire it before you ask; for a "perfect heart" means a heart that is "sincere."

Bible truths sometimes lose their force from familiarity. We have heard them so often that they become only a formula and we do not fully appreciate the vital power contained in them. It is often a help in such a case to put the words into another form, and thus, as it were, look at it from another angle, as we let the light strike a beautiful gem on its different faces. A verse which will bear such a change is Christ's answer to the father who brought his child to be healed: "If thou canst believe, all things are possible to him that believeth." Turn that about and look at it from the negative side and see what unfathomable depths it contains: If thou canst believe, *nothing is impossible* to him that believeth. Can you hope ever to reach the end of that?

TRUE LOVE.

The concern manifested by native converts for the salvation of their heathen relatives and friends is often very striking. A remarkable instance of this appears in the case of a Matabele, who, becoming a servant in the mission family at Kuruman, was brought to a saving knowledge of the truth.

"Once," says the missionary, "when visiting the sick, I found her sitting with a part of the Word of God in her hand, bathed in tears. Addressing her I said, 'My child, what is the cause of your sorrow? Is the baby still unwell?' 'No,' she replied, 'my baby is well.' 'Your mother-in-law?' I inquired. 'No, no,' she replied, 'it is my own dear mother.' Here she again gave vent to her grief; and holding out the Gospel of Luke in a hand wet with tears, she exclaimed: 'My mother will never hear this good news.' She wept again and again, and said, 'Oh, my mother and my friends, they live in heathen darkness; and shall they die without seeing the light which has shone on me, and without tasting the love which I have tasted?' Raising her eyes to heaven, she sighed a prayer, and I heard the words again. 'My mother, my mother!' Shortly after this, I was called upon to watch over her dying pillow, and des-

cended with her to Jordan's bank. She feared no rolling billow. She looked on the babe to which she had lately given birth, and commended it to the care of her God and Savior. The last words I heard from her faltering lips were, 'My mother!'—Sel.

THE LAD'S POCKETS.

Who that has had the care of a rollicking, four-year-old boy has not witnessed his delight over his first pocket? How many times the chubby hand finds its way therein; and the number of observations emanating from the young man's brain upon the subject is beyond estimation.

It takes so little to make childhood happy that it seems unjust to the boy to deprive him of pockets. Give him pockets, plenty of them, too; but teach him their uses and abuses. He must early learn that a pocket is primarily the natural receptacle of his handkerchief and not of a conglomerate mass of rubbish. It may also contain his tiny purse, so important to the American child, likewise the notes which the lad carries to the grocer or to a neighbor. Unless cautioned from the start, he is liable to fill his pockets with everything. But after full explanations he will readily comprehend that it spoils the appearance of his beloved pockets to have them bulge out or to become soiled from contact with earthy matters.

Let the first pocket serve as an object lesson for using the handkerchief. Teach him to use it himself, quietly, and without attracting notice. Urge the necessity of keeping his little nose presentable at all times "just like a big person." Habit soon becomes fixed, and this arrangement will be a satisfaction to the mother as well as to those who behold him. Never mind if he comes to you frequently during the day with the cry, "I must have a clean handkerchief, mamma, this one is soiled."

Better that than carelessness in the other direction.—The Christian Work.

GOD IS ALMIGHTY.

No one thing in all nature has had its full meaning disclosed. God burns in every bush; his house is by the seashore; his tabernacle is in the stars; his temple is in the tiniest flower that blooms. The day is coming when the whole earth shall be the mountain of God. "No lion shall be there, nor any ravenous beast shall go up there, it shall not be found there, but the redeemed shall walk there, and sorrow and sighing shall flee away." To bring about that day we are not called upon to be ideal, to dream away our time, to slumber in selfish contemplation; we are rather summoned to activity, to discipline, to suffering. Every man should feel as if the dawning of that day depended upon his individual exertions.—Joseph Parker.

Our Little Men and Women.

IF I KNEW.

If I knew the box where the smiles were kept,
No matter how large the key,
Or strong the bolt, I would try so hard,
'Twould open, I know, for me.
Then over the land and the sea, broadcast,
I'd scatter the smiles to play,
That the children's faces might hold them fast
For many and many a day.

If I knew a box that was large enough
To hold all the frowns I meet,
I would like to gather them, every one,
From nursery, school and street;
Then folding and holding I'd pack them in,
And turning the monster key,
I'd hire a giant to drop the box,
To the depth of the deep, deep sea.
—Maud Wyman, in the *American Jewess*.

THAT WAS THE TROUBLE.

My neighbor's baby was sick the other day. "I don't know what is the matter with her," Mrs. Jordan sighed, anxiously. And she promptly sent for the family physician.

"She seems to be so hungry, doctor," the little mother explained. "I've had to feed her every little while, or she'd have these dreadful crying spells."

The doctor took little Elsie in his strong old arms. "What else did you do, Mrs. Alice?" he asked, quizzically. He had known the baby's mother from her childhood.

"Why," she confessed, hesitatingly, "I gave her some soothing syrup. It was the only way to stop that terrible crying," she hastened to add in defense. "And I was afraid she'd kill herself crying."

"Was that the only way to stop it?" the old doctor asked, with a fatherly smile. And he sent her for a glass of cold water. Spoonful by spoonful he fed it to the little one.

"There, Maid Elsie," he said, smiling, "that was the trouble, was'nt it?"

"Why I never thought of that," Mrs. Jordan exclaimed, surprised and ashamed.

"When did you give her a drink of water last?"

"Last? I don't know," repentantly. "I hardly ever give her water. I didn't know she needed it."

"Just put yourself in Elsie's place, next time," said the doctor. "She needs it as much as you. If mothers would use a little more sense and less soothing syrup, it would be better for the poor little babies," almost testily.

"I wish they could talk and tell us what the trouble is," as she took the wee maiden lovingly in her arms.

"Till they can," smiled the old doctor, "put yourself in baby's place. Use a little imagination, and a drink of cold water now and then."—*New York Observer*.

A STRANGE TREE.

BY JENNIE AGNES KIRK.

If we should go a long, long way, by cars and steamers, to a small island in the ocean, made by the little coral animals, we should see growing there a very strange tree.

The steamer cannot take us very near the island, so we will climb down the ladder fastened on the side of the steamer, and step very carefully into the little boat paddled out from the island by dark skinned men.

The boat and paddles are both made from the strange tree. As we step on the island we look and wonder; everything is so different from home. The people are all dark, like the men in the boat, and there are only as many on the whole island as we see in church every Sunday.

The houses the carpenter did not make, I am sure; they look like huts, and the roof is made of large leaves. Can you guess where they came from?

Let us take a walk. How flat the ground is; not a mountain or even a little hill anywhere, and though we are very thirsty from walking in the hot sun, we can find no fresh water, not even a brook anywhere. What do the people drink? But the strange tree, we see that everywhere.

Its trunk is as high as the ceiling of this room would be if we lifted the room up and put it on top of four other rooms, but it is only as large round as the bottom of a pail. At the top of this tall tree are the leaves; they are very large, and each one is cut up from the edges until they look like a bunch of feathers, which sway with every breeze. When this breeze becomes a wind, then the trunk, so thin and tall, waves too, and bends, and sometimes breaks.

I wonder how this tree grew. Let us ask one of the men who brought us in the boat. He says: "This tree has a nut which is very large and almost round. Its shell is hard, rough, and brown, and its center is hollow and filled with milk, not real milk, but a nice, cool liquid which looks like milk with water in it. This nut is planted when it has a green sprout started from one of the three little soft spots in one end called eyes. This sprout grows deep down in the ground and turns toward the ocean, for it loves the salt

water, and grows fastest when washed every day by the waves.

"When the nut is put into the ground, another sprout pushes itself through another eye, and up out of the ground to find the air and sun. This sprout has such a feast, for it feeds on the white nut meat and milk until they are gone. It grows a little every day, until, at the end of eight long years the little green sprout is a tree like the others. At the stem end of the leaves a long, green, pointed thing is now hanging.

"When the outside drops off, you can see a number of baby nuts hanging by their stems. We must wait a whole year before they fall to the ground. Some night when every one is asleep, down they will come. In the morning the people, little children and all, will pick them up.

"Some of the nuts will be taken in boats to other lands, but we must save a great many for ourselves, for we cannot live without them."

Leaving the man with a "Thank you" for all that he has told us, we will go to one of the small huts for water.

It is given us in a dish made from the nutshell, but we find, when we tasted the drink, that it is not water, but the milk from the nut.

The family are at dinner, and we see that all they have is this same nut with a small fish. For breakfast and supper they had only the nut.

I think that we would not like the same thing to eat always, but they like it because they have never eaten or seen any other food. When we are at home again we shall see this same nut in the store. Can you guess its name?—*The Evangelist*.

Their remaineth yet very much land to be possessed. Josh. xiii.1.

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Communications should, be addressed to Miss Evelyn Howard Browne, Highland Park, Oakland.

A LOST BATTLE.

(An Allegory.)

State secrets are sacred; but treasonable plots should be known, that all concerned be on their guard. Having been so fortunate as to overhear a plot which menaces the dearest interests of the kingdom, I will tell it to the children of the King, that they may be watchful and implore help of their Father. This is the way it came to pass:

I was walking through the garden one evening, when I heard an unusual sound, which made me stop a moment to listen. Becoming aware that it was near the ground I stopped to hear more distinctly, and discovered that what I had supposed were the sharp points of a nettle were in fact tiny creatures as sharp and repellent as the nettles themselves. Seated above all the others was one little creature who seemed very old, and yet was as vigorous as any. He appealed to the leader, and soon I heard him addressed as "Prince." Before listening long I learned that his name was The Power-of-an-Unruly-Tongue. All had such a look of malignant hate that I shuddered as I watched them, tiny though they were. When Prince Unruly-Tongue began to speak I saw what it was that gave him such a hideous look. He had one tooth, like a serpent's fang, which he worked continually, as though already he had it in the flesh of his victims.

"My loyal subjects of the kingdom of evil," he began, "what reports have you to bring me? What evil has been accomplished; what good brought to naught, since last we met in council?"

A black scowl passed over the faces of nearly all present, which made the Prince exclaim:

"What! have you no news of success to bring me? My Lord Slander, what have you to say?"

"Your Highness, I have set a church at variance by causing false reports about the pastor to be circulated."

"Good!" said Prince Unruly Tongue, with a grin of approval.

"My Lord Evil Communication." The one thus addressed stepped forward and said:

"May it please your Highness, I en-

ticed a young Christian among careless associates, but he had been too long used to reading his Bible to neglect it at once, and when he read 'Come ye out from among them, and be ye separate,' I lost my power over him."

"These Bible readers!" exclaimed a companion; "they are our most formidable enemies."

"My Lord Hate-Good," asked the Prince of a third, "what is the reason for these meager reports? Know you any cause?"

"Yes, your Highness. The Daughters of the King have banded themselves more closely together, and are in constant communication with their Father. They are becoming more and more aware of the position they occupy, and of their high calling. They are at work also, which should give us great uneasiness, for they are in training for the time when the King shall give command that they be presented before His throne. They have become a strong opposing force, which must be vigorously combated in some way.

A look of black despair had been settling over the face of the leader during this speech. For some minutes he could not speak, he was so choked with rage. As soon as he could recover himself, he asked:

"Are they many?"

"Many, your Highness."

"And united? There are no discords among them?"

"Even so," answered Lord Hate Good,

"But what of the sons of the King?" asked Prince Unruly Tongue.

"They are united as are the daughters," was the answer.

Again the Prince was compelled to wait to compose himself before he could put the next question.

"You spoke of work. For whom do they work? for themselves? and how work they?"

"For themselves!" exclaimed Lord Hate Good in mingled scorn and rage. "Nay, then we should have much hope of them. They work unselfishly for others, 'in His Name,' and with the sign of the Cross."

The last words had a most wonderful effect upon Prince Unruly Tongue. When his subjects could withdraw their horror-stricken gaze from the bold companion who had dared pronounce that name and sign in such an assemblage, they found that the Prince had fallen, foaming at the mouth—the poison of asps under his tongue.—EVERETTE REY, in "The Silver Cross."

[To Be Continued]

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MISSIONARIES AND THEIR PASSPORTS.

The *North-China Daily News*, published at Shanghai, prints a letter, dated August 28, from the Rev. Dr. J. N. B. Smith, of the American Presbyterian Mission at Ningpo, China. In this letter Dr. Smith says, in part:

In all that has been written concerning the recent riots, no one has yet called attention to the fact that to maltreat the citizens of a country who are protected with passports is to insult the country which issues them. Those who venture into the interior of China, whether as travelers, traders, or missionaries, put little or no confidence in the specious promises and grandiloquent proclamations of the Chinese, but they do expect that their passports will be treated with respect; and that they will be protected in virtue of their citizenship by the power and prestige of their own governments. There are a variety of opinions as to the advisability, necessity, and utility of missionaries residing in the interior, but it is not just to accuse them of recklessness when they establish their residence in isolated situations under the impression that they are entitled to protection by treaty and passport. As loyal citizens missionaries are entitled to the same respect and protection as all other citizens and no more.

To accuse missionaries of being foolhardy because they go into dangerous places at the call of duty, is as though one were to condemn the leader of a forlorn hope because he ventures his life in order to secure victory for those who may survive his almost certain death. Our government through its ministers and consuls should issue clear instructions to every one of its nationals as to the limits to which they are privileged to go, and as to the extent and nature of the protection which it can guarantee, and then each person, missionary or merchant, must decide for himself as to his own duty and his particular place of residence.—*Public Opinion*.

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TOPIC FOR SUNDAY, NOVEMBER 10.

My Favorite Promise, and Why It Is Dear
To Me. II Pet. III. 8-14.

DAILY READINGS.

First Day.—Promised Peace.....Isa. xxxii. 1-6.
 Second Day.—Promised Joy...Jer. xxxiii. 1-11.
 Third Day.—Promised Strength.....Deut. xxxiii. 24-29.
 Fourth Day.—Promised Guidance.....Ps. xxxii. 6-11.
 Fifth Day.—Promised Honor.....Rev. ii. 7, 17, 26-29.
 Sixth Day.—Promised Heaven...Matt. xiii. 37-43.
 Seventh Day.—My Favorite Promise, and Why
 It Is Dear to Me.....II Pet. iii. 8-14.

The promise which is most precious to you to-day, and which seems the brightest of all in God's Word, may have to give place to-morrow to another which now you scarcely notice. And this is because our conditions are constantly changing. The promises of God are as varied as our varying needs, and every one of them is backed by the infinite love and ability of God.

To discover which is your favorite promise and why, will require you to look at yourself as needy before God, and the divine grace which has supplied that need.

"Lo, I am with you alway" is a very comprehensive and precious promise, but it becomes dear only as we make it real by personal experience. Is Jesus with me at this moment? If so, it is very dear.

"All things work together for good to them that love God" is certainly a mine of riches. But it is dear to me only because I believe it and love God. Thus accepting it I am not to be troubled and fear when many of the "things" seem not to be working together at all, but contrari-wise.

The point therefore is to test the promise which suits your need to-day, and in the fullest confidence rest on it. Its vivification will make it very dear to you. Then when your needs change take another promise which meets the want and test that—resting upon God's word. Thus the promises which become truly dear to you will be those you have tested and proven.

Isaiah says: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good!" "Neither shall my covenant of peace be removed." "Great shall be the peace of thy children." "Ye shall go out with joy and be led forth with peace." "Peace, peace to him that is afar off." "I will extend peace to her like a river." And

the promises of Jesus and the Old Testament predictions were realized in the early church. You do not read of their carefulness or anxiety, save only that they were anxious not to lose blessing. Their peace was like a river.....There was no anxiety, no restlessness, no constant strife and care in the true life among the early Christians. They rested in the peace of God. True and full life so rests still.—*Robert E. Speer.*

Many promises remain yet to be fulfilled. Specially their remains the promise to be fulfilled that God will be with his people in the valley of the shadow of death. Let us so live that when we come to that hour we may be surprised at the gentleness of God in His way of taking up His people unto Himself, and may the only question which we have to ask of death be, "Where is thy sting?" and of the grave, "Where is thy victory?" These triumphant conditions can only be realized by continual and growing faith in Him who is the resurrection and the life.—*Joseph Parker.*

JUNIOR ENDEAVOR.

TOPIC FOR SUNDAY, NOVEMBER 10, 1895.

What is your favorite Bible promise, and why is it dear to you? (I Kings, viii. 54-58.)

PLANS FOR SUPERINTENDENTS AND LEADERS.

BY WILLIAM T. ELLIS.

No child able to attend a service is too young to store the promises of God in his heart. There are very few Juniors who do not know by memory at least one verse of Scripture, and it will be quite easy to carry out the suggestion of the topic card and make this a memory meeting. So far as possible banish Bibles and hymn-books from the room. Let the leader commit the Scripture reference to memory. Sing only familiar pieces. The novelty of the service will quicken the interest of the Juniors to a degree that will abundantly compensate for all possible disadvantages.

If the superintendent makes any introductory remarks, she might exhibit a bank-note or a promissory note, to illustrate the meaning of a promise. Each has very little value in itself, but it bears all the authority of a great power, that will meet all its demands upon presentation. God stands ready to honor his promises more truly than the United States government is ready to redeem its paper money.

At the opening of the general exercises have the Juniors stand and repeat in concert their favorite verse, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God." Doubtless many of the members will substitute "heaven" for "God" as the last word of the verse; make this the occasion of a few words on the need of quoting Scripture correctly.

Have some order in the recitation of verses. Let those Juniors who can give the location, chapter and verse, of their promises take part first. In the same way Old and New Testament promises can be grouped; so also with promises spoken directly by Jesus. Whenever a member can do so, have him relate the circumstances under which his promise was given.

Certain texts will be quoted more frequently than others; towards the close of the service have these massed together. Let all the Juniors that have quoted the same promise arise and repeat it in concert. Thus there will be many to stand and recite Matt. xi. 28.

By exercising a little care, the singing can be kept in perfect harmony with Scripture promises. When a member recites a verse that has been paraphrased in a familiar hymn, have that hymn sung. The Juniors can be instructed to watch for these similarities. The exercise will hold their attention and quicken their interest. Close the meeting with a united repetition of the golden promise of the Bible, John iii. 16.

—From *Golden Rule*.

"The day is Thine.

The long bright summer day,
 From the first dawning light till evening closes;
 And all its merry birds and blooming roses;
 And all its golden beauty bid us say:
 The day, O Lord, is Thine.

"And life's brief day

Is also Thine, when we
 Must work while light doth last, for our dear Master.
 O, that our sluggish feet could travel faster,
 And we, with readier service give to Thee
 Our life's fast fleeting day."

An interesting course of study is now in progress at the Bible Institute, Chicago, conducted by Dr. A. T. Pierson, who will lecture each morning for the next month. While not usually receiving students at this season for brief periods, special arrangements are made to accept such young women as can enter for a three months' term, in order that they may avail themselves of the exceptional opportunity of hearing Dr. Pierson.

Further information may be obtained by addressing Miss E. S. Strong, 230 La Salle ave., Chicago.

Literature of the Day.

All books and magazines received will be acknowledged promptly. Any extended notice will be at the option of the Literary Editor.

"*Poverty's Factory*" by Stanley L. Krebs, M. A.

The unsettled condition of our social fabric, the grumblings and discontent of poverty and the impudence of wealth, are making men of thought who are keenly alive to the danger of the hour, put forth their best efforts to warn the public, and suggest remedies. Mr. Krebs is one of these social philosophers. He considers the factory of poverty to be *abnormal* wealth, which he holds largely responsible for child-labor, trampism, the sweating system and indirectly for prostitution and the estrangement of the masses from the church.

He considers the limit of a normal fortune to be \$500,000, or possibly \$1,000,000. All over this he styles *abnormal* wealth. He advocates the abandonment of strikes and the bullet, holding that the oppressed class have their most effective weapon in the ballot. He argues that farmers and members of the various trades and professions should be proportionately represented in Congress, pleads with all classes of citizens to make a comprehensive study of our government, and be as ready to *vote down* abuses in the State as they would be in the church. He urges greater unselfishness in active citizenship; "counting it as base *not* to vote at an election, *not* to work against a bad official, or to work for a good one, as it would have been to shirk a battle in a war." This is certainly a timely and interesting book, and whether Mr. Krebs has really struck the key-note of all existing evil, we consider that his thoughtful and earnest words merit due consideration. Arena Publishing Co., Copley Square, Boston, Mass. Paper 25c.

"America or Rome, Which?" by John T. Christian, D.D. This latest book by Dr. Christian is reputed to be his best. Taking the stand of a staunch patriot, the author throughout the whole work quotes from the highest Roman Catholic authorities and official statistics, convicting the Church of Rome with the words of her own clergy.

Contrary to most writers on this subject Dr. Christian merely presents facts which he shows to be true and leaves his readers to form their own opinions instead of launching forth and pouring out his anger in scathing invectives.

Published by Baptist Book Concern, Louisville, Kentucky. Illustrated \$1.00.

"Ruth Prentice," by Marion Thorne. Cloth, \$1.25.

"A Happy Discipline," by Elizabeth Cumings. Cloth.

These two books are admirably adapted to their purpose, inciting to nobler Christian life.

Ruth Prentice, having been educated away from her farmhouse home, returns at length to discover a great deterioration in the family since the death of her mother. She thus finds at her hand her mission work, and the story will surely inspire to faithfulness in immediate duty. The second book, "A Happy Discipline," really deserves extended notice, not only for its clear and beautiful teachings, but for its literary merit. We have rarely met with more vivid descriptions or truer characterization. Some of the drawings of life could not be improved. We would instance the careful portrait of old General Sydam, and the tender sketchings of little Ralph. The heroine, Lois De Groot, whose happy discipline we follow in these charming pages, has "a two years' apprenticeship to life," an apprenticeship begun in Tyre, a conservative little town in New York, and continued in Gardner, among the Rocky mountains. We leave her at the end of her discipline, "conscious that she had come to know life as a larger, more difficult, and yet more blessed privilege." Congregational Sunday-school and Publishing Society, Boston and Chicago.

"Life Power or Character Culture and Conduct," by Arthur T. Pierson, D.D. This is a collection of essays, full of epigrammatic thought. Fiction with a brazen front, has put to flight all other forms of literature, or so her votaries say, yet we can not but hope they are mistaken, and that the essay with its condensed wit and wisdom may yet find readers. Of these six studies we have most enjoyed "The Power of a Presiding Purpose" and the "Use and Abuse of Books." "The Ethics of Amusement" has in it much meat for the thoughtful and presents with freshness and vigor a difficult subject. The titles of the remaining three are "The Elements and Secrets of Power," "The Genius of Industry" and "The Inspiration of Ideals." The time given to the reading of these papers will be well spent and we are sure to be invigorated in purpose by coming so intimately in touch with the mind of the writer, who himself is an exemplification of the best in his teaching. All that Dr. Pierson writes or says is worth reading and hearing, and as the essay is usually the "pet child" of a literary

career we trust the reading public will widely appreciate this little book.

Fleming H. Revell Company. Publishers of Evangelical Literature. New York, Chicago. Cloth \$1.00

"Old South Leaflets," Nos. 58-64. Mrs. Hemenway deserves the gratitude of all true patriots for her noble bequest to the Old South Meeting House, by which we obtain such valuable aids to intelligent study of our history. These seven leaflets relate to Puritanism and the Commonwealth. They include the "Letters of Hooper to Bullinger," "Sir John Eliot's Apologie for Socrates," "Ship-Money Papers," "Pym's Speech Against Strafford," "Cromwell's Second Speech," "A Free Commonwealth," and "Sir Henry Vane's Defense." We are informed that these leaflets are coming into general use in our schools. They certainly should have wide circulation, and as they sell for only five cents a copy, they are within the reach of all. (Directors of the Old South Work, Old South Meeting House, Boston.)

R. H. Woodward Company, Baltimore, Md., will soon issue a new book, by Talmage. It gives an account of his recent travels around the world, and will be very liberally and beautifully illustrated, several hundred illustrations being used. The book will be sold by subscription.

Lippincott's for November contains a complete story of society life in Washington, by Harriet Riddle Dean, entitled "In Sight of the Goddess." "Medical Education," by Dr. A. L. Benedict, and "A Dead City of Ceylon," by Owen Hall, will be read with profit.

SOME NOTES.

Babyhood is not a child's paper, as some have thought; but a "Mother's Nursery Guide," and we wish every young mother might have the recurrent visits of its helpful pages. One of the *true* stories from its columns we give in our Family Department; another, "Faithful to His Trust," illustrates strength of character in even a very young child. There are medical articles, which range from thumb-sucking to dislocation of the collar bone, and "The Mother's Parliament" is full of letters regarding the care and training of children.

The Eclectic gives us a strong table of contents. "A Defence of Prayer," by Rev. William Barry, D.D., answers a former pessimistic paper by Mr. Norman Pearson, which we noticed at the time. "The After-Careers of University Educated Women," by Alice M. Gordon, should be read in connection with Millicent Shinn's recent article on the same subject in the *Century*.

Church News.

[Continued from Page 8.]

the city. The work of the church generally has been very encouraging during the past year, and the congregation starts out on the new year with the hope and determination that it will be even better than the last.

On 24th inst. Rev. Mr. and Mrs. Lemon, of Nankin, China, addressed the weekly prayer-meeting. They are on their way back to the field of their labors after being home getting their children settled for their education. Their earnest, cheerful and hopeful spirit was inspiring, and the message they brought from the scene of their service was much appreciated. They have evidently seen of the fruit of their labor and go back with the strong faith that what the Gospel has done for the Anglo-Saxon race it can and will also do for the Chinese.

Rev. S. S. Caldwell, after eighteen months of arduous, faithful, successful work as Sunday-school missionary has retired from this service, with the approval of Presbytery, and high commendations for his ability, fidelity, self-denying zeal and useful service.

MEDFORD, OREGON.—The Presbyterian Church in this place was burned on the night of the 15th of October, a great affliction and loss. It is thought that an incendiary started the fire, as the public school building was destroyed in the same way some time ago and other mysterious fires have recently occurred. The people have bravely determined to arise and rebuild, but they will need help. Who can give them some assistance in their hour of need? Nothing was saved except the bell. Rev. A. S. Foster is the successful pastor.

ASHLAND, OREGON.—The 28th of September being the 47th birthday of the Presbyterian pastor here, Rev. F. G. Strange, his wife and people gave him a delightful surprise. In the evening the manse was invaded and taken possession of, a joyful social time was had; the president of the Ladies' Aid Society made the pastor a beautiful speech, making him a handsome money present with instruction to purchase a Bible and such other books as he needed, which he was more than glad to do. This is one way of making a pastor feel young as he advances in years.

The Rev. G. H. Whiteman has accepted an unanimous call from the First Presbyterian Church of Dallas,

Oregon. He will begin his labors at that place on the first Sabbath in November. The church at Turner regrets to lose a faithful pastor in Mr. Whiteman. But Dallas will be gainer by his coming. Mr. Whiteman has just refused a flattering call from Utah, deciding to remain in Oregon.

[Please note change in address. Eastern papers copy.]

SOUTHERN OREGON PRESBYTERY.

The stated fall meeting was held with the Roseburg Church. Rev. N. B. Dilworth, pastor, who was also honored with the office of Moderator. He is not only pastor of the church but principal of an academy, which is doing good work, both primary and academic. Rev. S. S. Caldwell was temporary clerk.

Rev. G. A. Holsinger was dismissed to the Presbytery of Saginaw, and the Stated Clerk was instructed to grant Rev. H. A. Mosser a letter of dismission, when he shall call for it, and to such Presbytery as he may name.

This leaves the pulpits of the Oakland, Wilbur, and Yoncalla Churches vacant.

Rev. Geo. Gillespie was received from the Presbytery of Willamette and has taken charge of the Marshfield Church and outstations.

One evening was given to a popular discussion which was very satisfactory. Rev. T. Bronillette gave an address on "The Holy Spirit and Bible Study." This was followed by an address by Rev. S. S. Caldwell on "The Holy Spirit and Soul Winning."

The Klamath Falls Church was recommended to the Board of Church Erection for a loan to aid in the erection of a manse for the beloved pastor, Rev. Connell Cox.

Rev. Robert Ennis was given permission to devote his whole time to the Jacksonville Church, which has almost doubled its subscription to his support and earnestly besought Presbytery to allow him to give it full time. This is a high compliment, after eight years of faithful service on that field. Ashland was chosen as the place of the stated spring meeting. F. G. STRANGE, S. C.

EGLISE REFORMEE FRANCAISE—This Sunday, November 3d, according to the custom of the French Reformed Church, a special service will take place morning and evening in commemoration of the Reformation. The work of the church is progressing steadily though quietly, and the prospects are most encouraging.

Don't ask your dealer what chimney to get for your burner or lamp. The "Index to Chimneys" tells. It is equally useful to you and to him.

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JOHN W. FOSTER ON CHINESE MISSIONS.

John W. Foster, who earned a large fee as special adviser of the Chinese government in negotiations with Japan, is probably quite as competent to judge of the effect of missionary work among the Chinese as some critics who have never been in China, and who loudly proclaim that it is a waste of money to send missionaries to that country. Mr. Foster made an address before the Episcopal Convention at Minneapolis, in which he took strong ground in favor of continuing, through missionary agencies, the work of Christianizing the countries of the Orient. It is Mr. Foster's belief that when the unsettled conditions at present existing in China as the result of the war have given way to established law and order, the country will be more generally open to Christian influences than ever before, and that it will present the most inviting field in the world for intelligent evangelical effort. He believes, therefore, that to abandon the work already accomplished, small though it may seem, would be ill-advised and un-Christian. This opinion, from such an authority, should carry far more weight than pessimistic utterances of opponents of missionary work in China.—Pittsburg Chronicle-Telegraph.

Action of Council of Presbyterian and Reformed Missions in Japan at Nagoya.

WHEREAS, Several cases have occurred in recent years of natives of Japan, unconnected with any responsible organization visiting America and soliciting funds for independent mission work in this country, and,

WHEREAS, In other cases, churches and individuals, under a natural and praiseworthy impulse, have sent back Japanese students who had completed their course in America, and have promised them continued support without a knowledge of conditions prevalent in Japan; therefore,

Resolved, That this Council of missions, associated with the Church of Christ in Japan respectfully calls the attention of the organizations and members of the Presbyterian and Reformed churches in America to certain evils to which gifts of this kind are liable to give rise.

(1.) There being no responsible organization to receive these funds or to superintend their use, no guarantee exists that they are wisely and economically expended, or even that they may not be diverted to purposes quite different from those intended by the donors.

(2.) Men and women have been employed in such independent work, who had been tried and found wanting by the regular organization, and some under ecclesiastical discipline have thus been enabled to defy the authority of the church.

(3.) Such independent workers have not seldom conducted their operations in direct rivalry and antagonism to the regular work of the church and the missions.

(4.) Even when the recipients of such funds have been in connection with one of the missions and in cordial harmony with its methods, the fact that they enjoyed much higher incomes than those usually paid has caused discontent and jealousy among the native brethren; to the manifest injury of spiritual life and the retarding of the work.

(5.) The idea is already too prevalent that the benevolence of the Christian public in America is inexhaustible, and that when any new religious enterprise is started here, the means should be sought abroad. This danger is inherent in all mission work; but funds controlled by the regular agencies can be administered in such a way as largely to counteract it. If, however, the frequent recurrence of cases like those in mind should make it appear that considerable sums of money can be obtained from America by any one

who is bold enough to ask for it; such an idea would go far to prevent the development of a vigorous spirit of self-support. It surely needs no argument to prove that in self-support lies the hope of the future, and that any hindrance in this respect is a serious injury to the church.

Resolved: That in view of the above, the Council of Missions earnestly requests both churches and individuals in America to assist financially only those applicants who come recommended by the Missions or Boards, and further, to forward all such contributions through the treasurers of the Boards; experience having demonstrated this to be the only safe and fair way of supporting Christian work and workers in Japan.

Resolved: That copies of these resolutions be sent to the officers of the Mission Boards and Committees, and to the denominational papers for publication.

Tribute to the Late Dr. McCulloch.

We have received the following touching and beautiful tribute to the memory of Dr. McCulloch from Dr. W. F. McNutt, San Francisco; California. It is dated August 7, 1895:

"In opening my *Willness* a few days ago, I was shocked beyond measure to learn of the death of Dr. McCulloch. To me his death is the severance of one more tie that binds me to my native land; the golden bands are now all broken—but a few silver threads remain. Dr. McCulloch commenced his ministry with the people among whom he spent his laborious life, in the old church on the marsh, a mile from my old home, the year in which I was born. In the death of Dr. McCulloch, Nova Scotia has lost a fearless guardian of moral and divine laws. Truro has lost a peerless citizen, the church has lost a learned and wise counselor, and the congregation has lost a kind, faithful and devoted shepherd.

While Truro is burying her sainted dead, is mourning her loss, there are many wanderers in far distant lands who deeply deplore the fate that prevents them too from dropping a flower and a tear upon the grave of him they loved. Hundreds of the young people of his congregation, who are scattered over the world, in all their wanderings have cherished for their faithful friend and pastor, respect and love, which annihilate distance and mock at the lapse of years. His was a glorious life, spent with the single purpose of teaching others *the way of life*. I shall always remember him as I last parted from him in his own home, twenty-seven years



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ago, carrying with me his best wishes, his anxious hopes and his earnest blessing. May the dark clouds that now lower about that home soon be dispelled, by the radiance of the glorious faith and knowledge that the husband, father and saint has but stepped from this eternity to God's endless eternity, where father, husband, mother, wife and children will meet, "No wanderer lost, a family in Heaven."

(Copied from the Presbyterian Witness, August 17th, 1895.)

THE PASTORAL WORK OF THE SUNDAY-SCHOOL TEACHER.

BY SOPHIA C. STEDMAN.

As Sunday-school teachers, we sustain the same relation to our classes that the pastor does to his congregation, and should feel the same care for the moral and spiritual welfare of those under our charge. Being responsible for a much smaller number than he, our intercourse may be more close and personal, and thus opportunity is given to influence our scholars in the formation of right opinions and purposes.

We may help them to cultivate a taste for healthful and instructive reading, and to choose their amusements wisely. We may teach them to love the church, and to regard it as their spiritual home, to this end promoting their acquaintance in the church, and urging regular attendance upon its Sunday and week-day services. We may foster the missionary spirit, and educate them to give intelligently and systematically, until they feel that they as truly worship God when giving of their substance as when offering prayer or praise.

As the aim of all Sunday-school teaching is to lead to Christ, and to build up in Christ, we should be always watchful for indications of interest. If we see such, we should endeavor, by note or tract or personal interview, to deepen serious impressions; and if we have gained the confidence of our scholars, there will be a readiness on their part to respond.

In seasons of special interest we may hold class prayer-meetings, and appoint times when such as wish may meet us for conversation. It may be wise for us to report cases of interest to the pastor, and to consult with Christian parents.

However, times of special interest are occasional, and our ordinary pastoral work consists in so faithfully presenting the truths of the lessons as to arouse the impenitent, and to stimulate Christian

scholars to greater fidelity and earnestness in the service of Christ.

If our intercourse with our scholars is limited to the hour in Sunday-school, and an occasional call at their homes, we shall know very little of their peculiarities of disposition; for the very fact that we sustain the relation of teacher and taught puts them under a constraint which disappears only upon a more intimate acquaintance. Therefore we shall find that the social element underlies, and is essential to, all efficient pastoral work.

An afternoon or evening spent with our scholars in our own homes will often reveal to us more of their character than months of ordinary intercourse. The knowledge thus gained will guide us in the application of the truths of the lesson, while our increased personal influence over them will give greater power to our instructions. The scholars, being better acquainted with each other and with their teacher, will feel less diffidence in giving the result of their own study, or in asking for light upon points which have puzzled them.

While cultivating the friendship of our scholars, let us remember that unless we set an example of consistent Christian living, familiar intercourse with them will weaken, if it does not destroy, our influence for good.—*Sunday-school Times.*

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THE RENASCENCE IN ENGLISH.

To say that the English language, especially in its literary uses, has within the second half of this century, experienced a veritable renaissance, may seem to be making a stiff claim. Yet there is much to justify so strong a term and statement. The original impulse has come from the specialists, who have devoted themselves to the study of Old English, to the language and literature lying back of the Norman Conquest. The past thirty years have witnessed a wide-popularizing of the earlier native literary treasures through their efforts; the principal texts have been edited and translated and lectured about, and their use in schools and colleges encouraged, so that now the graduate from one of our leading and liberally endowed institutions may, if he choose, know his "Beowulf" as his father did his "Horace." These elder classics of the mother tongue have not only been taken into the curricula of instruction, but have been put forth for broader literary appreciation, with the idea of literary stimulation as well as linguistic drill. Then, too, the comparative study of the allied literatures—the output of the Germanic group of German, Dutch, and Scandinavian peoples, of which English is a kinsman—has done its share in shedding light upon our tongue as an organism governed by linguistic laws and possessing powers long unsuspected. To this cultivation of Old English—at first the province of the few, but rapidly, becoming the work and pleasure of many—may be added the closer study and appreciation of later literary figures and epochs: Chaucer and the Elizabethans, and Spencer, to say nothing of Shakespeare himself, together with the marked attention, reaching almost to the dignity of a cult, directed toward the historical English ballad; and last, but by no means least, the increased sensitiveness to the literary quality of the Bible. To anticipate no effect, sooner or later upon native modern literature, from all the exploitation of the older fields,—allowed, so many of them, to lie fallow for a long period,—is to overlook cause and effect in the development of the interrelations of speech and letters. Nothing could be further from the truth than to suppose this movement to be a matter of mere literary fashion: it goes far deeper than that. The return to Old English expression (always, of course, within limits of common sense and controlled by custom and convenience) is not a temporary fad, but will prove a permanent enrichment of the force and splendor of the speech.—Richard Burton in the October *Forum*.

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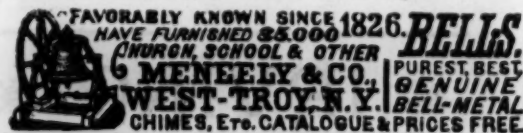
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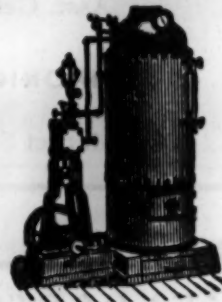
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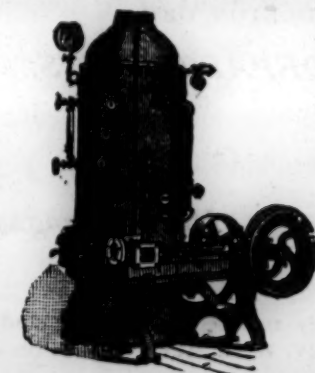
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